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The Living Church

VOL. XLV. MILWAUKEE, WISCONSIN.—MAY 27, 1911. NO. 4

416 LAFAYETTE ST., NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 153 LA SALLE ST., CHICAGO

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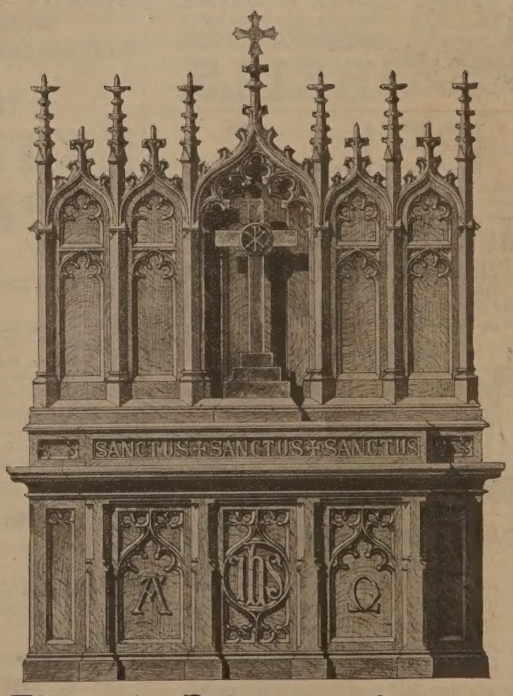

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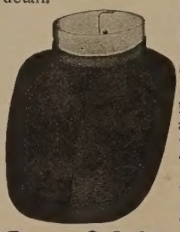

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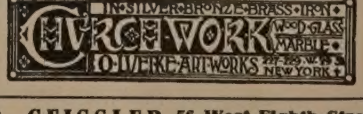

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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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"THE GREATEST thing in life is to spread as much happiness as possible among those with whom we live."

THE UPPER ROOM

FOR THE SUNDAY AFTER ASCENSION (EXPECTATION SUNDAY).

IT is strange how often an Upper Room has provided the setting for some of the great events in the spiritual drama of the race. From the time that Daniel, exiled amidst the dreary splendor of Babylon, opened his windows toward Jerusalem, and prayed toward Zion—as Keble has it—

> "O holy mountain of my God,
> How do thy towers in ruin lie,
> How art thou riven and strewn abroad,
> Under the rude and wasteful sky!"—

the Upper Room has seemed ever and anon to those who muse upon the strange coincidences of spiritual experience, the symbol of that exaltation of the heart that leaps up, despite all the stress of circumstance or gloom of personal sorrow, to meet the descending Spirit of God. It was in an Upper Room from which were scarce shut out the shadows of Gethsemane and the darkness of Calvary, that our Saviour, the night He was betrayed, gave to His wondering apostles that mystic sacrament which was to be through all the ages the sign of a union with God, that was to exalt the hearts of men above all the world's sorrows and sin's despairs. Vanished from our sight, buried 'neath the dust of ages, it is nevertheless eternally kept fresh and sweet within the heart of faith.

It was thither that the Blessed Mother and the faithful John retired as to a sanctuary after the exhausting anguish of that fateful Friday; there were they joined by the other timorous followers of Jesus, when, after His appearance in the Garden, faith and hope were rekindled in their breasts, to wait with a refreshing confidence the fulfilment of the promise, "I will not leave you comfortless." There the Church commemorates them, upon whom the ends of the world are come and the hope of the kingdom rests, gathered together, breathless with adoration, waiting the coming of the Holy Ghost.

The world about them lay as a darkling plain; theirs was but faith that the Light must presently dawn upon it. The Zion round which they had worshipped was crumbling into ruins, a place of spiritual desolation; theirs was but hope that the power of God should build a new temple of which themselves would be living stones and Jesus the chief stone of the corner. The Israel they knew was as dust; they could but dream of the towers and ramparts of God's kingdom rising, a heavenly city springing into being, fashioned by their frail hands made strong by God. Faith in Him whom they had seen rise from death, hope in His promises, love for Him and all that He loved—these things sustained them. And do we marvel more at the patience with which now they wait, or at the zeal which we know was so soon to possess them; the quietness and softness that pervade those ten days, or the mighty power that on Pentecost drove them forth, preachers, apostles, confessors, martyrs, the heralds of the new day? From the one as from the other, may we not learn something of God's will?

The soul often finds its weariest task in waiting, hardest to gain that strength that comes of sitting still, whether in pain, in hope deferred, in the long, dreary times of preparation for a busier task, in the enforced quietness that sorrow brings, or whether just in the brief moments of meditation when we should listen for the voice of God. Blessed is he who has within an Upper Room, cleansed and purified, sweet with the imperishable associations of the Blessed Sacrament, windows open toward Jerusalem, swept by the cool, fresh winds of heaven, of the winds that blow where they list and we hear the sound thereof, but can not tell whence they come or whither they go, fresh with that immortal life that is born of the Spirit.

> "Oh! for a love like Daniel's now,
> To wing to heaven one strong prayer
> For God's new Israel, ..."

WHITSUNDAY, THE BIRTHDAY OF THE CHURCH.

IT is a truism to write of Whitsunday as the birthday of the Church. Everybody does it; and yet it seems as though the precise understanding of what is meant thereby is by no means clear to everybody. Perhaps most of us would be better sons and daughters of our spiritual mother if we were better acquainted with her, and her birthday may be an apt season in which to seek such better acquaintance.

Nobody can have a birthday without being born; and nobody can be born without having a definite, precise personality, totally unconfused with other personalities. Nebulous spirits may be created but they do not have birthdays. Only organisms can be accurately spoken of as being born.

That which was born on Whitsunday was an organism in which the resurrection body of Jesus Christ, now glorified, was extended by innumerable organs, or limbs, or members, materially separated from each other in space, His own Person being the common factor that bound them together. The organism is, with Him, the sum total of the personalities that were, and should afterward be, incorporated by baptism into the Person of Jesus Christ. Thus whatever was grafted into the body of Christ was equally grafted into the body of the Church. Is this a mystery? Surely; St. Paul thus explained it; and we should expect it to be a mystery, for practically everything intelligible in the ultimate things of life resolves itself finally into mystery. One may well suspect the rationality of his conclusions if he can rationally explain ultimate truths of life to his own complete understanding. Nothing could be more irrational than to assume that a complete rational explanation of life would be rational.

Now the organism thus born would be wholly inarticulate if no organs of articulation were supplied in its birth. Babies are not born lungless, nor are they compelled to hold conventions in order to determine how they shall breathe, speak, or move their limbs. The power to articulate and to give expression to their mind is a part of that functioning which is the evidence of their life. There may, no doubt, be living organisms of so low an order that they lack all such means of expression; but it can hardly be supposed that an organism so exalted that it is spoken of as the Bride of the Son of God can be other than the highest. Whatever powers can be discovered in the highest organisms known to life, must certainly be found in this, the highest organism of them all; and there would then be a probability that still larger powers would also pertain to it.

Thus it may be assumed that the organism of the Church came into life with all the powers of intelligence, of expression, and of propagation that can pertain to the highest organism in life. Where, then, do we find those powers?

As in the case of any other organism, one does not answer that question by means of any *a priori* reasoning but by virtue of his observation. One does not prepare a chart of human anatomy by the exercise of pure reason; he observes the living organism, discovers what are the real facts as to its functioning, and conveys the information thus obtained, through his chart. Pure reason could easily conjure up a pair of ears attached to the feet and a process of human digestion such as would require the gizzard of the fowl; but the chart is saved from the errors of such rationality gone mad, by the simple process of drawing it from the standpoint of what one finds to be the facts of human anatomy and human functioning as they are shown by observation to be, rather than as they might seem to be were pure reason to be called upon to draw the picture. As usual, it would be highly irrational to draw such a chart from rational conceptions alone.

It is surprising how many of the problems of the Church and the resulting problems of Christian unity would solve themselves if these rational considerations would be generally applied to the organism which we term the Church. Whatever functioning was proper to the organism must have been exercised through the organs that, at least in embryo, were given at her birth. True, there may easily have been the development of those organs through growth, so that the Church at the age of two thousand years may possess powers that have been strengthened by the years of her development; but new organs of expression cannot reasonably be looked for at any late stage in her life.

IF, THEN, one would learn how the Church was divinely intended to give expression to her mind and to her spirit, one must seek the information from actual observation and not from rational processes of his own. What does such observation reveal to us?

It reveals that "from the apostles' time" there have been three orders of ministry, which may be defined as organs for expression of three separate functionings. Men may discuss the why and the wherefore of the existence of those three organs in the organism, until they are blue in the face; but unless they can show that at some definite period in the life of the organism, some outside force succeeded in attaching an artificial limb on to the organism, after the manner of a third leg or a third eye into the human organism, it must be assumed as final that those organs are there because the Creator desired to have them there. All the discussion, then, as to whether some "irregular" form of organ, not born to the organism, would answer the purpose just as well, must pertain to the same academic character as a discussion of the question of whether a third ear grafted on to the feet of the human organism would answer the same purpose as the natural or "regular" ears. We must apply this principle in several ways. We find, for instance, eminent Churchmen discussing whether a modern sort of ministry not received through the normal propagation of the organism is "invalid" or only "irregular." Well, let the experts in word-framing decide that for themselves. It is a question of equal import to that of the ultimate distinction between Tweedledum and Tweedledee. There is something to be said for 'dum and something for 'dee. But the real question is whether the irregular may be substituted at pleasure for the regular, or the invalid for the valid; whether God is equally pleased to permit functioning of His organism through the one as through the other. And that, unhappily, is a question that nobody can answer. It is on a par with the question of whether the human lungs would answer the same purpose if they should be sewed together into one lung, or further divided into four. The fact with respect to the organism of the Church which observation reveals to us is that her normal functioning, for specific purposes, is exercised through the organs of deacons, priests, and bishops, of apostolic succession. We find deacons to serve, priests to convey the life-giving blood to the members, bishops to feed the organism and to propagate other cells of the organism.

But we also find functioning on the part of every member. We find the life of the member derived from the organism by a new birth and sustained by being constantly in touch with the heart of the Church, and by continually receiving and assimilating the food which the appropriate organs bring to it. We find the member thus strengthened to perform a specific work in the world; a separate and individual work for each member, which no other member can do for it, since there are no unnecessary members in the organism.

Now expression of the mind of the organism is given through the agreement and harmonious action of the whole number of those organs which we term bishops. Of course in treating of the function of bishops we must recognize the fact of individual minds in the members of the spiritual body. A bishop is an organ of the Body of Christ; but he is also a thinking, self-initiating individual, able to work in harmony with the Mind of the Body or in antagonism to that Mind. The thought from the true Mind of the organism does not flow direct into the individual lobe—as a bishop may be termed. The Mind finds expression only in the collective lobes that represent the entire number of bishops. We speak of bishops as the ruling power in the Church, because they constitute the chief organ for expression of the divine Mind. This does not mean that every individual bishop may be a law unto himself or that he may constitute himself into an absolute monarch, to "lord it over God's heritage." The individual bishop is essentially but an administrator of the will of the whole number of bishops; and if he exceeds his authority, and usurps powers that belong to the whole body, he injures the health of the organism and becomes, himself, a diseased organ. It must be necessary to treat that organ medically and it may be necessary to amputate it surgically.

It is always dangerous for a Bishop, in the administration of a diocese, to promulgate directions on his sole initiative. The Bishop is not an ecclesiastical king. The ruling office which he exercises is the ruling office of the whole collective episcopate, and his share in the ruling is only that of one out of many. In his diocese he is not a ruler; he is an adminis-

trator. He misunderstands his office when he administers it as a *personal* sovereign.

In the sadly divided condition of Christendom the expression of the Mind of the Church, through the collective episcopate of the entire world, is sadly hampered. The voice of the Church is expressed only slowly to the extent that, in fact, agreement may be discerned between those who constitute collectively the ruling office but who yet have no power of collective deliberation. And yet the evil of this condition, like most cases of bad health in an organism, may be greatly exaggerated. The divine Mind has already given expression to itself concerning those matters which are necessary for our salvation; and if different groups of bishops—different organs of the organism—are somewhat in antagonism to each other, there is yet one common flow of life-sustaining grace from the Heart to all the members. God is not divided.

WE BELIEVE that if the respective functions of bishops and of priests in the Church could be rightly appreciated, the problem of unity would be solved. We assume unconsciously, in our literature, that we Churchmen have solved it, and that the historic episcopate of, for instance, the Anglican Communion presents the very best "basis of unity" that could be offered the world.

And yet we are far from certain that the episcopal organ in the Anglican Communion is functioning properly. Did it ever occur to any body that the reason that Presbyterians seem to find a Presbyterian polity in early ages is that the actual position of the ancient Bishop with respect to the people, appears, in some respects, to have been more like that of the modern parish priest than like that of the modern Bishop? His diocese was hardly larger than a modern parish, and the attributes of individual rulership were very slightly developed. He guided his flock; he administered discipline; he was spokesman for the Church. He had, so far as surface conditions go, little in common with those prince-bishops of mediaeval centuries who greatly over-developed the principle of rulership. It was a particular form of episcopacy, rather than episcopacy *per se*, that discredited the whole episcopal system in the eyes of men who were no longer willing to submit to absolute despotisms, and caused the sixteenth century revolt from the Church.

In our judgment the cure for this condition would ideally be found in such a multiplication of bishoprics as would restore the earliest episcopal system, by placing an administrative bishop in at least each of the towns of our land, so that where, normally, we find a parish priest, we would then find a diocesan bishop. His diocese would not much exceed the limits of a western parish to-day; but with mission churches growing up here and there on its outskirts there would be a local center of unity and a leadership in administration such as our modern dioceses, with their Bishops hopping constantly from place to place over large areas, have little knowledge of.

Of course our system cannot be transmuted into that earlier system by a stroke of the pen, and we find much, practically, to justify our diversion from the earlier system. But when we are talking about unity and about the episcopate as a basis of unity, it is well to remember that the sort of episcopate against which Presbyterians and Congregationalists raised their protest was not at all the simpler administrative episcopate of earlier days, but a mediaeval institution, that had grown up through the exigencies of history, and which is pretty generally established in Anglican lands to the present day—even in democratic America. Our present system is sadly deficient in requiring too much of our Bishops and admitting of no appeal beyond the local Bishop. Much too easily does it foster episcopal absolutism and a tyranny over the rights of clergy and laity. One of two things we must probably do before the "historic episcopate" will ever be accepted as a general basis for unity: we must either convince Protestant Christians that our established, quasi-mediaeval development of the ancient order is wise and good, or else convince Protestant Episcopalians that the ancient system, in its simplicity—the collective episcopate as the organ for expression of the Mind of the Church and the individual Bishop as the administrator of that expression in a single small area—is better than that which we have now established. When it can be possible for a Bishop to restrain hundreds of devout communicants from normal acts of worship, as we have recently observed in this country, and when we have Bishops who are willing to do that, it cannot be said that the organ of expression is functioning adequately among us. The Church does not, under such conditions, recommend the Historic Episcopate very efficiently to the Christian world.

But yet it does not follow that the functioning of the Body would be promoted by seeking to substitute an "irregular" organ which might somehow be grafted on to the present organism, in place of the organs that may possibly, at times, show an abnormal pulse. Normal functioning of the body does not require an attempt to stop up the episcopal organ and pump its functions into the priestly organs. Whether functions thus arbitrarily diverted from the normal would be "invalid" or only "irregular" may be proper topics for a post-mortem verdict. The really better way is to prevent the coroner's inquest altogether by curing whatever is abnormal in the functioning of the Church, so that each organ will perform exactly and efficiently the work which is given it to do.

We may then never know whether non-episcopal ministries are "invalid" or only "irregular"; but we shall know, by the proper functioning of every part of the body which is the extension of the Incarnation, what operations are both valid and regular.

UNDER the head of "The Norfolk Case" we present, in the department of Correspondence, a letter from the distinguished chancellor of the diocese of Southern Virginia, the Hon. William W. Old. We could wish that Judge Old had embraced the opportunity rather to set right whatever may have been amiss in any presentation of this unfortunate case in the columns of THE LIVING CHURCH, than to address questions to the editor. We have been blessed with a somewhat extended correspondence in regard to this incident, and there has been little challenge of the accuracy of the facts, as these have been presented by our correspondents. The statement of conditions made by the congregation officially, which was printed in last week's issue of THE LIVING CHURCH, seems to bear out what had hitherto appeared. If there are errors as to the facts, we assume that they will gradually be set right. The explanation of the sudden cancellation of the appointment of the Bishop Coadjutor for confirmation at Christ Church, Norfolk, has already been given in our columns. One only regrets that the cause for that cancellation was not distinctly stated in the telegram, especially since it came at a time of greatly strained relations between the Diocesan and the parish.

Judge Old asks what we mean by "Bishopcraft." We mean, of course, to imply that exaggerated view of official functions, such as, when applied to the second order of the ministry, has been denominated Priestcraft. An excess of priestly or of episcopal prerogative, carried to a degree that violates the rights of the individual, would seem to us a proper definition of the terms.

He asks us to explain our meaning in the question: "Where, in mediaeval days was there a greater 'spiritual tyranny' with less 'recognition of the laity' than we find entrenched to-day in the diocese of Southern Virginia, where the almost unanimous protest of the laity of one of the largest parishes of the diocese against 'spiritual tyranny' of the Bishop is treated as absolutely a negligible quantity?" We intended by that sentence to imply that the spiritual tyranny, against which the whole force of sixteenth century history in northern Europe was a protest, was a tyranny in which the rights of Bishops in the more powerful sees were exaggerated to the extent of infringement upon the liberties of clergy and people. We intended deliberately to imply that a similar infringement of liberty in the diocese of Southern Virginia is the result of the recent action of the Bishop of that diocese with respect to Christ Church, Norfolk. We need hardly add that we challenged nobody's motives.

We do not understand that a Bishop, in interpreting a rubric or otherwise administering a law of the Church, is at liberty to attribute to that rubric or that law a force that is at variance with the common and practically universal interpretation that is given to such a rubric or law by authorities in general. We may perhaps refer to the editorial leader in this issue, adding merely that it was written and in type before Judge Old's letter was received, as more fully explaining our meaning as to the limitations of authority of a Bishop, whereby he is at liberty only to administer the authority of the collective episcopate, and not any conceivable autocratic authority centered in his own person. Thus we feel it necessary to deny that, in interpreting the rubric as he did, Bishop Randolph was either within his right or rightly performing his duty. In

technical language we deny that his "admonition" was a "godly" one, and hold therefore that the priest admonished was not bound to obey it. The Bishop's own judgment as to the fitness of rendering divine service was not at issue. If, according to our suggestion, the rector and vestry of the parish should submit, under protest, to the ruling of the Bishop, and then by memorial should invite the House of Bishops to pass judgment upon the issue contained in that protest, they would have, as their precedent, the memorial with respect to Canon 19 that led to a pronouncement by the House of Bishops at the last General Convention. There is abundant precedent for asking the House of Bishops, in such manner, to interpret a rubric or a law of the Church.

The "rest of us" who, in our judgment, would conform to any ruling that might be made by the House of Bishops, must obviously include the great bulk of loyal Churchmen who are accustomed to attribute to the utterances of the House of Bishops a character requiring their assent and obedience, except only where (*a*) that judgment on any matter of fundamental principle should be contrary to the larger authority of the Catholic Church throughout the world, or (*b*) is contrary to the law of the American Church as determined by judicial process, in canonical manner. We ask to be excused from treating of the subject of Reservation of the Blessed Sacrament and the ambiguous language of the House of Bishops in regard to that subject, as bearing upon this issue. We are in earnest in desiring to avoid treating this matter in a partisan manner. If the learned chancellor of Southern Virginia will coöperate with us in seeking to define the rights of Bishop, clergy, and people in due proportion within his own parish and diocese, he will perform a great service to them, and perhaps may thereby aid in solving in the Church at large the same problem as between the authority of Bishop and that of a priest in an American parish.

TRUE to the tradition which has worked so well since Bishop Tuttle was translated to Missouri, that diocese has chosen as Bishop Coadjutor the present Missionary Bishop of South Dakota, the Rt. Rev. Frederick F. Johnson, D.D. Bishop Johnson has done good work in South Dakota and it may well be anticipated that he will do so in Missouri.

The venerable Presiding Bishop has earned the partial cessation of routine duties that will result from this provision, should Bishop Johnson see his way to accept. The whole Church will be at one in the prayer that he may yet be preserved for many years in his honorable position as *primus inter pares* in the American Church.

ANSWERS TO CORRESPONDENTS.

PH.D.—(1) A Bishop has no authority to order the removal of eucharistic candles from the altar of a parish church, or otherwise to regulate the manner of worship in things not explicitly ordered or forbidden by law.—(2) Provisions as to seniority of wardens differ in different dioceses and the "senior warden" generally holds a distinct office from the "junior warden"; but where the canons recognize no such distinction, if the terms senior and junior were to be used at all they would designate length of service.

"LAUNCH OUT INTO THE DEEP."

EASTER has come and gone. The heart-stirring scenes of the Passion had prepared us for its glorious message. The gloom of Calvary, which spread its pall on affrighted nature, had its counterpart in the hearts of the countless, sincere mourners who gathered around the cross on Good Friday, realizing as never before that their own sins had made them the betrayers, the torturers of their blessed Lord, and that for them indeed He was crucified. Then followed the peace of that silent day, watching by the tomb, the relief that it was "all over," almost the peace of exhaustion, not to be compared with the overflowing, joyful peace which the wondrous Easter message, "He is risen," brought anew to the penitent heart.

What shall be the result of that solemn Lent and that glorious Easter? What the fruit? Hear the Master's command to us as to His disciples of old: Launch out in the deep; Fear not; I am with you. Across the intervening centuries, His voice is heard, and the message reaches our hearts. Are we ready to obey? Easter peace to be truly blessed must have in its depths the intense longing to live indeed for others, to bring them out of the depths of sin and misery, carelessness, or despair, to the glorious light which issues from the empty tomb of our Redeemer.

PETITE.

CANTERBURY CONVOCATION IN SESSION

Bishop of Hereford Severely Criticised for Inviting Nonconformists to Holy Communion

LOWER HOUSE ENDORSES ANGLO-AMERICAN ARBITRATION TREATY

The Living Church News Bureau
London, May 9, 1911

THE Convocation of Canterbury met on Tuesday last for a four days' session at the Church House, Westminster. The proceedings were rendered memorable for the protests made in both houses against the Bishop of Hereford's irregular action, announced in the *Times* newspaper the day that Convocation assembled, and to which attention was drawn in this correspondence of the same date, in proposing to invite Protestant Dissenters to a special celebration of the Eucharistic Mysteries in Hereford Cathedral on June 28th, to commemorate the coronation of King George. For these protests surely all true Churchmen may be devoutly thankful.

In the Upper house a resolution was passed commending the movement for promoting the education of Europeans and Eurasians in India. The Bishop of London trusted the Metropolitan of India (the Bishop of Calcutta) and the Bishops of Lahore, Madras, and Bombay to safeguard definite Church principles in connection with education in India.

Their Lordships sat in private on the following day. On Thursday the Bishop of Winchester (Dr. Talbot, recently translated from Southwark) made his protest against the Bishop of Hereford's action. His Lordship began by saying that the Archbishop of Canterbury had allowed him the opportunity, without formality, to call attention to this matter. In anything he said he meant no disrespect to the Bishop of Hereford. But the matter was too urgent and serious to be affected by the consideration of personal friendship. They had been met on the opening day of their sessions with large headings in the *Times* and other newspapers which spoke of the Bishop of Hereford's invitation (in a letter in his *Diocesan Messenger*) to Christians of different denominations to a united Communion service. That statement had excited in his mind feelings of very deep regret and very considerable alarm. He feared that the action the Bishop had taken, with the best of motives, had in it very great possibilities of danger to the Church and was likely to create in many quarters misapprehension, not only about the Bishop of Hereford's own conduct, but about the attitude and mind of the Church at large. That house did not claim to be a court or to review the actions of its individual members. He ventured to submit, however, to the Bishop of Hereford that if they were drawn in any degree to tamper with the individual liberty of Bishops, it was because his conduct in that matter had been in a very high degree individualistic.

The matter with which the Bishop's letter dealt was one which touched very deep principles of the Church's order and the most momentous questions of the Church's policy, and the Bishop, without, so far as he knew, consultation with the authorities of the Church, had projected before the world the action he had taken. He did not think it wise that there should be a debate on the subject, and he would propose no resolution, but he had felt that some one should bring the matter before the house. He felt it would be helpful if he expressed his own regret, and the regret, he believed, of others in the house, at the action of the Bishop of Hereford, such action being a contravention of the sacred principles with which they had no right to interfere, and unconstitutional in the deepest sense of the word: namely, that it was an action which an individual ought not to take on his own responsibility and initiative, and one which was calculated to divide Christian men and women more than it would unite them. The Bishop of Hereford had said they were entitled to open doors, to throw down party walls, or to make a large opening in them. He did not agree with the construction the Bishop put upon the rubric in the confirmation service, and he believed that behind that rubric there was a principle which recognized that participation in Communion was only intended for the children of the Church. The Bishop had also referred to the recommendation of the last Lambeth Conference, but nothing resembling the action the Bishop had taken was sanctioned at the conference. He believed that nothing like it was proposed, and if it had been, it would have been rejected by the overwhelming majority of the Anglican Episcopate. (Hear, hear.) [The Bishop of Hereford: "I am not so sure."] He believed that there was a very general feeling in that house, and among clerical and lay people outside [The Bishop of Hereford: "Clerical, not the laity"], that the Bishop's action was not according to their principles, and although beautiful in its motive, was unhappy in its effect.

The BISHOP OF HEREFORD then undertook to defend his action in a short speech. He was not conscious of having committed the various faults which the Bishop of Winchester had formulated. He had nothing to withdraw, and nothing to regret in the matter. He was not conscious of having contravened any principle that ought to be regarded in the matter. There were high authorities virtually,

if not explicitly, of opinion that orthodox Nonconformists ought not to be rejected if they offered themselves as communicants at the table of the Lord. We were living in transitory times in regard to many forms of knowledge, and not least in regard to our knowledge of Christian faith and its history. He ventured to think that the Bishop of Winchester did not speak as a representative of the great body of the Church of England, but as the representative of what he would venture to call the sacerdotal party in it.

The ARCHBISHOP OF CANTERBURY spoke virtually in support of the Bishop of Winchester. His Grace referred to the depth of the feeling which had already been stirred—in circles not all of one school—by the announcement of the Bishop of Hereford's action. He was glad that such consideration as they had given to the matter should have originated among themselves rather than have been set in motion in answer to appeals from outside. The difficulties of progress in the direction of wider unity at home were immense. He personally believed the particular action of the Bishop of Hereford was likely, in spite of what the Bishop had said and whatever might be said as to its legality, to retard and hamper rather than set forward the cause for which they all cared. The subject was then dropped.

On the closing day of the sittings the Bishop of Bristol presented to the house Report 427, dealing with the revision of the rubrics of the Prayer Book, and moved that it be received. It contained, he said, no resolutions and recommendations, but simply suggestions, for which the only responsibility the house had was that a committee of the whole house had decided that they were prepared to discuss them. The report was received. The question of a schedule or supplement was then discussed, and its having been proposed by the Bishop of Gloucester, who all along up to this time has been one of the most ardent advocates of revision, shows plainly that the action of both houses of Laymen has already had some restraining effect on the movement.

The Bishop of Gloucester moved:

"That it be an instruction to the subcommittee on Methods of Procedure in regard to the revision of the rubrics:—(1) To consider and report on the advisability of embodying the changes recommended in the Church's law of worship in a schedule to be authoritatively appended to the Book of Common Prayer, and not placing them in the text of the book itself; (2) to take counsel on the subject with representatives of the Lower house and the Convocation of the Northern province in such manner as may seem to them advisible."

The Bishop of Exeter seconded. The Bishop of London supported the motion because it was an answer they could make with self-respect to the Letters of Business. The Bishop of Ely was opposed partly on the ground that the proposal would irritate the lay mind and complicate the use of the Prayer Book in village churches. The Bishop of Birmingham also spoke against the motion. He did not see how the proposed change was going to "propitiate the very large body of opinion which was against any revision." The Bishop of St. Albans could not vote for the motion because he did not want to tie his hands. The Archbishop said he had intended to support the resolution as it stood, but only with emphasis on what it suggested. The Bishop of Gloucester concluded that the wisest plan would be to withdraw his motion.

Proceedings in the Lower House

In the Lower house, the first items of business were the consideration of two resolutions appended to the report of the committee on Prayer Book Revision, which remained over from the last group of sessions. The first related to the Words of Administration in the Office of the Holy Eucharist, and provided that when there were many communicants the second part of the formula might be omitted, provided the ministrant shall say first the words in full, "in an audible voice." After some discussion the resolution was agreed to, with the addition of the words "with the consent of the Ordinary." The second resolution proposed to add a new rubric at the end of the office for the Communion of the Sick. This provided, in brief, for a rather complicated form of Reservation for the Sick. Canon Rhodes Bristow thought it was unnecessary to have everything down in black and white. The Archdeacon of Coventry said he once gave the Blessed Sacrament to a man who died five minutes afterwards. If it had been necessary to observe all these rules of the resolution, the man would have been dead before he could have been communicated. The Archdeacon of Lincoln proposed, and the Dean of Canterbury seconded, that the matter be referred back to the committee. After this proposal had been rejected, the resolution was carried by 39 votes to 14.

The house was occupied nearly the whole of the second day in a discussion on the threatened government attack on the Church in Wales, and took the correct attitude. Canon Henson's amendment deleting some words of the resolution was negatived by a large majority.

On Thursday the most important matter before the house, and indeed the most important during this group of sessions, was in reference to the Bishop of Hereford's action in inviting Protestant Dissenters to Holy Communion in Hereford Cathedral on the occasion of the coronation.

Two *gravamina* were presented, one signed by the Rev. E. G. Wood, the learned canonist from the diocese of Ely, and the other presented by Chancellor Worlledge (Truro) and signed by about thirty members, including Canon Newbolt. The text of the Rev. E. G. Wood's *gravamen* was according to the old form and read as follows:

"The Gravamen of the Undersigned Showeth:

"That it has been publicly stated that the Right Rev. the Lord Bishop of Hereford has in print—*i.e.*, in a publication entitled *The Hereford Diocesan Messenger*—invited to a celebration of Holy Communion in the Hereford Cathedral on Wednesday, the 28th day of June, certain persons described as 'such of our Nonconformist neighbors and friends as may feel moved to join in our worship.'

"That the persons so invited are, as shown by the terms of the invitation, not in communion with the Church.

"That there is no guarantee that they are either baptized or confirmed, and therefore may be incapable of receiving Holy Communion, or be debarred by the rubric from receiving it.

"That Canon 9 of 1603 enacts that schismatics shall be excluded from Holy Communion.

"That the admission of the persons in question to Holy Communion will cause grievous scandal and distress to large numbers of the faithful, and will give occasion to the enemies and depravers of the Church of England to blaspheme.

"Reformandum.

"That their lordships of the Upper house are humbly prayed to take such steps as to them may seem fit to avoid the offence and distress aforesaid."

Chancellor Worlledge's *gravamen* was in similar terms. The Archdeacon of Lincoln, the Archdeacon of Winchester, and Canon Henson coöperated in taking formal steps to suppress the *gravamina;* but the prolocutor announced that he and his assessors had decided that neither *gravamen* contained anything improper in matter or language, and it would also be presented that morning to the Upper house.

The miscellaneous business included a motion by the Dean of Canterbury for the appointment of a committee to consider the advisability of selecting alternative renderings or readings from the "Revised Version" for adoption in the use of the Authorized Version in Divine service, with power to confer with a similar committee at York. Canon Henson thought it would be unfortunate if the house acceded to the idea of driving out from the churches the reading of the "Revised Version." He himself had used that version ever since he came to Westminster. The resolution was adopted. A resolution was adopted declaring that the demand for increased representation of the parochial clergy in convocation was reasonable and urgent. At the close of the sitting, and in a very thin house (according to the *Times'* report) a resolution welcoming the proposal for an arbitration treaty between Great Britain and the United States was carried with one dissentient. On the closing day of the sessions the house considered a further report of the committee on alterations in the Prayer Book, particularly in reference to the exhortations in the office of the Holy Eucharist. A resolution was passed for the appointment of a committee to consider and report upon the calendar "reform" movement at home and abroad, so far as the Church's year is concerned.

J. G. HALL.

NIL MORTUIS, NISI BONUM.

If I should die
How ye would grieve o'er me with tear-dimmed eye,
And love me, lifeless:
Glossing my failings o'er, slow to condemn,
Murmur: "We loved her in despite of them."
And o'er my graver faults the while ye drew
The robe of Charity to screen from view:
"Not ours to judge, we, too, are prone to err,
We know not what life's trials were for her,
Poor soul, *Nil mortuis, nisi bonum.*"

As for my good
As little as mine evil understood,
My few, poor virtues
Decked out in garb in life they never wore,
Would seem not like my virtues any more,
But, rather those of some fair, pictured saint,
About whose head there shines an aureole quaint;
While in the glamor all around them thrown
I ne'er should recognize them as mine own,
If I should die.

Oh, of the *living*, naught but good, my friends,
Swift toward life's sunset hour my journey tends,
Your scorn, your pity, praise, blame, smile, or frown
Can matter only 'til the sun go down.
While yet our earthly paths lie side by side,
Love, spare me, as ye would, if I had died.
Nil mortuis, nisi bonum.

I. E. C.

COMMENCEMENT OF NEW YORK SCHOOL FOR DEACONESSES

Appeal for a "Lighthouse" for the Blind

OTHER ITEMS OF METROPOLITAN NEWS

Branch Office of The Living Church,
416 Lafayette St.
New York, May 23, 1911.

THE commencement exercises of the New York Training School for Deaconesses were held on May 16th, in the Close of the Cathedral of St. John the Divine. Twenty-one students were graduated. Immediately following a service was held in the Cathedral, and two graduates were set apart. The library, containing six thousand volumes, which was given to the training school by Dr. William R. Huntington when rector of Grace Church, Manhattan, was thrown open to the visitors on this occasion.

An Appeal for the Blind

The New York Association for the Blind is making an appeal, by means of a circular letter, for $150,000 for the purpose of erecting a new "lighthouse," or, in other words, a trade school and settlement house for the blind. The letter is as follows, and is signed by Bishop Greer and David H. Choate:

"Will you help the New York Association for the Blind to build a new Lighthouse, the first modern trade school and settlement house for the blind in the world?

"As the Blind Workers' Exhibition at the Metropolitan Opera House made very clear, the blind, if properly trained, can become useful, happy, wage-earning citizens. It also made clear their peculiar needs for recreation for body and mind.

"Yet, while New York provides ample settlement houses, gymnasiums, athletic fields, for the seeing of all ages, there is not a single modern building devoted to the social and industrial needs of the many sightless.

"The present Lighthouse, at 118 East Fifty-ninth street, a small, old-fashioned dwelling house, is wholly inadequate. It can offer no gymnasium, no baths, no pleasant meeting place or reading and game rooms. Its class rooms are small and overcrowded. With a new Lighthouse the work can be extended immeasurably.

"One hundred and fifty thousand dollars is needed—needed at once. We are informed by the executive committee that plans are drawn, and that a desirable building site has been found, which will be available for a short time only; and that the association wants to begin work at once so as to open the new building next fall. We believe that no better investment for such a sum can be found and we most cordially second the appeal of the association. Your check should be made payable to Willard V. King, treasurer.

St. Peter's Anniversary

Owing to the many anniversaries recently observed and the lateness of the season, the vestry of St. Peter's Church, West Twentieth street, decided to postpone the formal celebration of the eighteenth anniversary of the founding of this church until November, but an informal observance was held on Sunday, May 14th. In the course of his sermon the rector, the Rev. Olin Scott Roche, said: "While there are but six Episcopal church edifices in this city older than St. Peter's, there are eighty-three that are younger. Many of our former parishioners, people of wealth, have gone to other sections of the city, and yet it has never been suggested that we follow the example of so many other downtown churches and remove to the upper district. Why? Because our mission and duty are so evidently here where a noble work has been manfully carried on for eighty years, in the midst of multitudes of people who need and who seek the ministrations of the Church. We have not been idle in these later years. Much has been done in the way of beautifying our house of God. The pulpit and lectern, the choir rooms, the baptistery, the chancel organ, the oaken screens, the eight memorial windows, the tasteful decorations of the sanctuary and its marble altar, all bear testimony to the love, devotion, benevolence, and self-sacrifice of those whose families or friends are in our midst to-day. These are all temporal works, it is true; but our spiritual achievements have been none the less notable and worthy. These no man can enumerate. Another matter of which we may feel justly proud is the establishing of an endowment fund. It has not yet reached large proportions, but gradually it is being increased, and we hope in time it will yield a goodly revenue."

Last year the Corporation of Trinity Church cancelled a mortgage of $25,000 on the church property, leaving it entirely free from debt. St. Peter's has had more baptisms, confirmations, marriages and funerals, and other special services, than many of the largest churches in New York. It has ministered to its sick and poor with patience, constancy, and generosity. It has a large Sunday school, ably managed by the Rev. Lucius A. Edelblute and his assistants, and by some of the most faithful teachers to be found in any community. Its societies, guilds, and organizations, with only two exceptions are larger than ever before. It has a body of young men, interested and helpful in its work, and faithful in their attendance, such as few churches can boast of.

Annual Festival of the C. B. S.

The annual festival of the Confraternity of the Blessed Sacrament will be held in the Church of St. Mary the Virgin on Corpus Christi Day, June 15th, with solemn High celebration and procession at 11 A. M. Ascension Day will be observed in this church by five celebrations of the Holy Eucharist and Solemn Vespers in the evening.

Altar and Reredos for St. Chrysostom's

A stone altar and reredos are to be erected, during the summer, in St. Chrysostom's Chapel, New York, in memory of the vicar, the Rev. Thomas Henry Sill. The funds for the memorial were given by the members of the congregation of the chapel and their friends, and were offered upon the altar at the service on the anniversary of Dr. Sill's death.

Other News of the Metropolis

The first open-air service for the year in Huntington Close, the garden adjoining Grace Church, Broadway and Tenth street, New York City, was held last Wednesday at 12:30 noon. The service which consisted of hymns, sung to the leading of the bells, the reading of prayers and an address by the rector, the Rev. Dr. Slattery, was attended by a goodly number of people. Similar services will be continued each Wednesday, at the same hour, throughout the summer.

As a memorial to Ann Maria Cotheal Swords, her son, Henry C. Swords, a vestryman of Trinity parish, New York City, has given a drinking fountain to be placed in front of Trinity churchyard, Broadway, and a trough for horses to be erected in Trinity Place. The fountain has been designed by Thomas Nash. It will be of stone, and about fourteen feet high. It will contain four drinking basins for the use of the public. The basins are so arranged that two of them can be used from the churchyard by the large number of men and women who use it as a place of rest during the noon hour, while the other two will be reached from the sidewalk on the Broadway side.

A new movement, with social reform as its aim, to be known as the "Men and Religion Forward Movement," was launched May 15th in the office of the Rev. Charles Stelzle, 124 East Twenty-fourth street, social service secretary of the new organization and representing the leading Church societies of the country. The movement is to extend to ninety of the principal cities of the United States and Canada. A schedule of subjects to be investigated has been prepared by Mr. Stelzle. The subjects involve, generally, the coöperation with municipal authorities and authorities on housing and general health conditions, and with social workers in each city interested in educational and recreational life, workingmen concerned about economic and industrial conditions, and leaders of educational and social improvements.

In each city will be a local laymen's committee of 100 to supervise the campaign, and it was said yesterday that the studies of religious and social conditions among men and boys would be the most comprehensive ever attempted.

The linen for the altar coverings of the Cathedral of St. John the Divine was all Greek hemmed by two Indian members of the lace class at Onondaga Castle, N. Y. There have been over seventy-five at Onondaga taught the lace work begun by Miss Sybil Carter, most of whom are working. Many have become quite proficient in the Italian cut work.

THE DECLINE OF MILITANT INFIDELITY.

THE VARIOUS anti-Christian forms of denial—the systems of free thought, agnosticism, secularism, materialism—considered as warring and aggressive doctrines, are manifestly on the wane, says the *Western Christian Advocate*. Once they were bold and fierce in their attacks upon the ancient faith. Especially was this so in England. But, as reported by a recent reviewer, this movement, which once seemed so likely to become of ever increasing force, "this militant secularism, which set out to fight against Christianity and utterly destroy it, has now become so feeble in itself that it has little or no fighting power left." Its almost utter collapse is one of the remarkable signs of the times. The negative movement has failed to keep the ear of the people. Great audiences no longer hang upon the lips of the orators of belligerent atheism. "In many centers of past activity there is not even an atheistic voice crying in the wilderness. It does not cry at all. Branches of the Secular Society once living are now dead. . . . You look in vain for any temple of Secularism. It has failed to impress the populace through its press. Its journals, with their influence a negligible quantity, are leading a feeble existence. Working men, tired of rough caricature and mockery, of stale jokes about the Bible and violent denunciations of Christianity, are turning with respect to the present work of the rational expounders of Christian evidences, and to the interpretation of a humane gospel expressing itself through a rising social consciousness. And all future forms of unfaith which, like these, shall utterly disregard the religious sentiment in man, and clearly manifest their powerlessness as a moral leaven for elevating humanity, will, like these also, we believe, be similarly repudiated and discarded. Thus is it with religion in general, and with the belief in immortality in particular. After all vain assaults upon it, the impregnable rock is unshaken."

FIFTIETH ANNIVERSARY OF ST. PAUL'S, CHELTENHAM

This Prosperous Philadelphia Suburban Parish Appropriately Celebrates Its Jubilee

DECISION AWAITED OF THE RECENTLY ELECTED BISHOPS

Other Items of Pennsylvania Diocesan News

The Living Church News Bureau
Philadelphia, May 23, 1911

ST. PAUL'S, Cheltenham, one of the most prosperous of the many suburban parishes about Philadelphia, has been holding the Jubilee anniversary of its consecration, with great enthusiasm. Friday, May 19th, was the first day of observance, when what was known as "Neighborhood Night" was kept in the Jay Cooke Memorial Hall, and addresses were made by the Rev. J. A. Strahan, of the Roman Catholic Church, Jenkintown, on "Church and Charity," by the Rev. R. Montgomery of the Presbyterian Church, Ashbourne, on "Church and Home," and on "Church and Civic Life," by the Rev. W. G. Jones of the Methodist Church, Oak Lane, with a closing address by the Rev. H. E. Cooke of Cleveland, Ohio who was ordained in St. Paul's. Saturday, the 20th, was "Homecoming Day," when a reception was held in the Jay Cook Memorial building from 3 to 7 P. M., for all who have ever been connected with the parish.

On Sunday, the 21st, the Holy Communion was celebrated twice, at 7:30 and 11, and at the late service the rector, the Rev. J. Thompson Cole, preached an historical sermon. He was assisted in the service by the Rev. Henry E. Cooke and the Rev. J. De Wolf Perry, D.D. In the afternoon the Sunday school held appropriate exercises at 3, and at 4 the cantata "The Conversion of St. Paul," composed by the choirmaster, Mr. H. Alexander Matthews, was rendered under his direction by the well-known and efficient choir.

St. Paul's was consecrated May 16th, 1861, and has had only three rectors: the Rev. J. Parvin, 1861-67; the Rev. Edward W. Appleton, D.D., 1867-1899, and the Rev. J. Thompson Cole, who was assistant for a short time before Dr. Appleton's retirement, and succeeded to the rectorship in November, 1899. The attractive church property, on the Old York Road, near Ogontz, includes about four and one-half acres, on which are situated the church and parish building, the Jay Cooke memorial, the rectory, a house for the sexton, and the parish cemetery. The church has been twice enlarged during the fifty years, and enriched by many gifts and memorials, including the fine square tower, which holds a clock and a chime of ten bells. It is one of the Philadelphia parishes conspicuous for its generous gifts to missions, and is also known for its large and efficient Sunday school.

Awaits Decision of the Bishops-elect

The diocese at the date of this writing, still awaits the decision of the two priests who were recently chosen Bishop Coadjutor and Bishop Suffragan, though it is hoped that before these words are in print the acceptance of both will have been received. Professor Rhinelander was formally notified of his election at the Church Missions House in New York City, on Saturday, May 13th, and the Rev. Mr. Garland at the Church House, Philadelphia, on the Monday following. Mr. Garland announced that he would withhold his reply until he could confer with the Bishop Coadjutor-elect, and he has since that time visited Cambridge for such conference.

Diocesan Lesson Committee Meets

The semi-annual meeting of the Joint Diocesan Lesson Committee was held at the Church House, Philadelphia, May 25th, with an attendance of over twenty-five members. The session continued all day, and was largely devoted to a careful consideration of the schedule of lessons for the Primary, Junior, and Senior grades, and the Bible classes, under the new arrangement, which contemplates a forty-lesson course, extending from September 15th to June 15th, and a short summer course, quite distinct, for schools which remain in session during July and August.

A committee was appointed to consider ways and means for publishing the lesson schedules in book form, and another to prepare a memorial resolution on the death of Bishop Whitaker. A resolution referring to the late Rev. Robert W. Forsyth was reported and adopted. The Rev. Cornelius B. Smith, D.D., of New York, presided, in the unavoidable absence of Bishop Darlington.

Double Event at Kennett Square

The Rev. Thomas J. Taylor, rector of the Church of the Advent, Kennett Square, hopes to celebrate the fifty-third anniversary of his ordination, on Trinity Sunday, by laying the cornerstone of the new parish house, for which an offering of $650 was received on a recent Sunday. On the tenth anniversary of his rectorship, which fell on Easter Day, the Rev. Mr. Taylor was happily surprised, when he went to take his dinner at the hotel, to find many of the members of the congregation present to dine with him, in observance of the occasion, and was presented by one of the wardens with a copy of Littell's *The Historians and the English Reformation.*

Other Quaker City News

The Board of Missions of the diocese met on Monday, May 15th, and organized by the election of the Rev. T. William Davidson as secretary, for the twenty-second year of his service, and Mr. Edward H. Bonsall as treasurer.

The sum of $19,000, appropriated by convention for Church extension in the diocese, was apportioned among the six convocations, which will in turn make their apportionments among the parishes. Appropriations were made for the mission work of the diocese, each convocation being awarded a lump sum, to be expended among its missions according to the vote of its members.

At the convocation of West Philadelphia, held at the Church of the Saviour, Thursday, May 18th, the Rev. S. Lord Gilberson was renominated to the Bishop to serve as dean for the next four years, and was at once appointed by Bishop Mackay-Smith, who was in the chair. Mr. William D. Squires, who retired from the office of treasurer, after a service of twenty-three years, owing to removal from the city, was honored by a heartfelt resolution of appreciation and gratitude, and Mr. George Hall was elected to fill his place. The Rev. Clarence Wyatt Bispham was reëlected secretary.

The fourth annual dinner of the men of St. Philip's Church (the Rev. Clarence W. Bispham, rector), was held on Thursday evening, May 18th, and in spite of the intense heat, an unusually large number of men was in attendance. The speakers were the Rev. Charles C. Pierce, D.D., who spoke on "Loyalty," and Dr. Hubert Carleton, general secretary of the Brotherhood of St. Andrew, who described the "Men and Religion" movement. Mr. Edmund B. McCarthy acter as toastmaster.

The Rev. William J. Cox, vicar of Grace Church, has been called to the rectorship of St. Andrew's, West Philadelphia, to succeed the Rev. W. Arthur Warner, and has accepted the election.

The Rev. Alfred R. Berkeley of Mayodan, N. C., has accepted an appointment as vicar of the memorial chapel of the Holy Communion, connected with the parish of the Holy Apostles.

The baccalaureate sermon for the graduating class of the Philadelphia College Pharmacy was preached by the Rev. David M. Steele in the Church of St. Luke and the Epiphany, on the Fifth Sunday after Easter.

A recent loss to St. Asaph's Church, Bala, was sustained by the death of Mr. John S. Gerhard, a charter member of this church. As accounting warden, rector's warden, and delegate to the diocesan convention, he served it with marked devotion and ability for over twenty years. His genial and kindly disposition endeared him to his brethren of the vestry and to the members of the congregation in general.

The graduating exercises of the Church Training and Deaconess' House, Philadelphia, will be held at the Church House, Twelfth and Walnut streets, on Tuesday, May 30th, at 10:30 A. M. The Rev. Louis Cope Washburn, D.D., rector of Christ Church, will preach the graduation sermon.

COMMENCEMENT OF THE WESTERN THEOLOGICAL SEMINARY

Other Items of News from Chicago

The Living Church News Bureau
Chicago, May 23, 1911

THE annual commencement of the Western Theological Seminary was held on May 18th. The day opened with an offering of the Eucharist at 7 A. M., with the Dean celebrating and Professor Hall serving. The Alumni Association met at 11, with the Rev. E. M. Thompson, '94, in the chair. The officers elected for the ensuing year were the Very Rev. W. T. Sumner, president; the Rev. E. M. Thompson, vice-president; the Rev. E. Croft Gear, treasurer, and the Rev. Bernard I. Bell, secretary. After the meeting the association held its annual banquet, at which the guest of honor was the Rt. Rev. Dr. Osborne, Bishop of Springfield.

The commencement proper was held at 3 o'clock. After evensong was sung the baccalaureate sermon was preached by the Rev. F. C. Sherman, rector of the Church of the Epiphany, Chicago. His texts were, "Ye shall be perfect," and "Ye shall be my witnesses." He showed the interdependence of the two texts, and then how there was contained in them a command, a vision illuminating that command, a promise of aid, and a surety of fulfilment. After the sermon, the Rt. Rev. Dr. Anderson, Bishop of Chicago and president of

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DIOCESAN CONVENTIONS

THE diocesan conventions held last week were many, but they were without features of particular importance with the exception of that for MISSOURI, where a Coadjutor was elected for Bishop Tuttle, the choice being made of the Rt. Rev. F. F. Johnson, D.D., the present Missionary Bishop of South Dakota. Most of the Bishops made allusion in their addresses to the pending treaty of arbitration between this country and Great Britain, and resolutions favoring it were adopted by several of the conventions. Resolutions looking to a change of name for the Church were introduced in LOS ANGELES and PITTSBURGH. Steps were taken by the diocese of SOUTHERN OHIO which it is hoped will solve the vexed question of a revised constitution for Kenyon College.

LONG ISLAND.

THE forty-fifth annual convention of the diocese of Long Island was held in the Cathedral of the Incarnation, Garden City, on Tuesday, May 16th, Bishop Burgess presiding.

Extraordinary interest was taken in the Bishop's tenth annual address, for it treated of vital topics. After a brief preface, in which he reported 100 visitations for confirmation, and 2,238 persons confirmed; and five ordinations to the diaconate, the Bishop spoke at length on "The Cathedral's Future"; "The General Convention and the Missionary Outlook"; "International Arbitration"; "Clergy and Laity." The latter section of the address was a direct allusion to the questions which arose in the deplorable Ackley case.

The Bishop's Address

Speaking of the Cathedral's future, the Bishop told of the sale of a tract of land west of the Cathedral, about thirty acres in extent, for the sum of $50,000. He said he felt that this land would not for many years be of any real use to the Cathedral, and that the expense of caring for it would be great. He told the need of yet another building, a chapter house with a large auditorium, where the diocesan conventions could be held. He urged greater activity in securing contributions for missionary work, stating that no condemnation could be too strong for any rector who let the year go by with no effort in behalf of the missionary society of the Church. He suggested the passage by the convention of an appropriate resolution in favor of the establishment of arbitration as a means of settling international difficulties. He then took up the subject of the deplorable Ackley case, and defined the duties and rights of the rector in an incorporated parish. "When the rector," he said, "has been chosen and entered upon his duties, certain rights become his by virtue of his office. The use and control of the church and parish house constitute one of these rights. Services are appointed by him and without his sanction the church cannot be opened. It is plain that he cannot perform the duties expected from him unless he has this control. A parish house cannot become a club house where the members of the parish may carry on what amusements they please. The rector has imposed upon him the responsibility of seeing that everything done within its walls is such as accords with the traditions of the Church and must insist that every social meeting is decorous and that the parish house is closed at a proper hour. In all this it is the duty of the wardens and vestry to uphold his authority. Another right is the entire charge of the services in the church. The control of the music is given to him by a special canon. No organist or chorister can be engaged without his permission. If salaries are paid, the vestry with the rector as chairman properly decide as to the amount of compensation, but it is plainly the intention of the canons that the rector alone shall choose the persons who are to assist him in the conduct of the services.

"The rector also becomes an integral part of the vestry, the presiding officer of that body. No meetings can be held unless he calls them and in his absence no action can be taken involving a sale or disposition of any of the real or personal property of the corporation, nor can anything be done which shall impair his rights.

"Any clergyman, Bishop, priest, or deacon, may be put upon his trial for crime or immorality, for heresy, for violation of the rubrics of the Book of Common Prayer, for violation of the constitution or canons of this Church or diocese, for violation of his ordination vows and for neglect of the exercise of his ministerial office without cause. To these there used to be added for 'conduct unbecoming a clergyman.'

"It is also provided by special canon that in case of any serious difference between any rector and his vestry relief may be had by application to the Bishop. But in such case notice must be formally given to the rector of an intention to present such a complaint, together with a specification of the charges, and the Bishop of the diocese is fully warranted in refusing to receive any papers presented to him, when this important provision has not been complied with. It is at all times the Bishop's duty to see that the clergy's rights and privileges are preserved to them and not sacrificed by lawyers ignorant of the canons.

"Thus it will be seen that the statutes of the state and the canons of the Church unite in giving to the clergy positions of true independence where their tenure of office is sure, provided their duties are faithfully performed and their characters above reproach."

The convention was organized by the election of the Rev. Robert Rogers as secretary; Rev. John Henri Sattig, assistant secretary; Alexander E. Orr, treasurer; Rev. Thomas J. Lacey, registrar.

The Second Day's Proceedings

On the second day, most of the morning proceedings comprised the report of a special committee (the Rev. Messrs. Spencer S. Roche, D.D., C. F. J. Wrigley, D.D., Hon. Townsend Scudder, Mr. F. T. Sherman, and Mr. Frederick Parker), on Clergy Relief Funds.

By a resolution, the administration of each of the three separate funds for the relief of aged and infirm clergy, for retiring clergymen and pensions, and for the families of deceased clergymen, is put into the hands of a board of trustees, consisting of the Bishop, the treasurer of the diocese, three clerical and two lay members.

A heated debate was precipitated by the introduction of a resolution, as part of the report, permitting the new trustees to use the funds for the relief of clergymen for the benefit of widows and orphans. It was finally adopted. The Rev. E. M. McGuffey of Newton gave notice that he would attack the legality of the resolution in the courts if the trustees attempted to do anything of the kind. The measure was also attacked by Justice Augustus Van Wyck and Colonel William S. Cogswell as being a breach of trust. It was agreed to make a test case and carry it to the Appelate Division to define the legality of the proposed use of the funds.

It was ordered by convention that one annual collection be taken for all these funds, and that these collections be divided on the basis of 5 per cent. for aged and infirm clergymen; 30 per cent. for families of deceased clergy; 5 per cent. for the clergymen's pension and retirement fund; 30 per cent. for clergymen's relief fund; and 30 per cent. for the $5,000,000 pension fund.

The Rev. Edward M. McGuffey presented a resolution which was evidently an outgrowth of the Ackley case. The canonical amendment reads:

"If the final judgment in any case be against such vestry or trustee the ecclesiastical authority shall declare the offices of the majority having so acted vacant, and their successors shall be immediately elected or appointed according to law."

The amendment was referred to the Committee on Canons, of which the Rev. Dr. Reese F. Alsop is chairman.

A meeting was called for Tuesday evening, followed by a dinner at the hotel to take up the organization of the laymen's missionary committee, to be composed of one member from each of the parishes in the diocese.

Election of Committees

At the elections on Tuesday, the Rev. Dr. John G. Bacchus was elected a member of the Standing Committee to fill a vacancy caused by the Rev. Dr. Jessup's removal from the diocese. The Rev. Dr. Henry C. Swentzel and Mr. Alexander E. Orr were elected for a four year term on the Standing Committee.

The Rev. Messrs. John R. Moses and Charles H. Webb, E. B. Lambane, E. H. Greene, Percy Litchfield, P. R. Jennings, and J. W. Eaton were elected members of the missionary committee and trustees of diocesan missions.

In accordance with a resolution passed upon motion of the Rev. St. Clair Hester, expressing the sympathy of the convention with the proposition that differences between nations shall be settled by arbitration, the Rev. St. Clair Hester, Justice Putnam, Spencer Aldrich, Chester R. Lawrence, and the Rev. Dr. Reese F. Alsop were named as a peace resolution committee.

LOS ANGELES.

THE convention of the diocese was held in St. Paul's pro-Cathedral, Los Angeles, on Wednesday, May 17th. A cheering feature was the report of the treasurer, which showed that during the past convention year more money had been received for missions than last year and that the local Board of Missions has a balance on hand of an encouraging amount as compared to the serious deficit of the previous year. A resolution was introduced by the Rev. P. H. Hickman, to be acted upon at the next diocesan convention, calling for the substitution of the name "American Church" in place of the "Protestant Episcopal Church in the United States of America" on the title page of the Prayer Book and elsewhere. In the course of his address, the Bishop said that there was a matter that lies near to his heart: that of peace and arbitration. "No principle," he said, "can be settled by war. The justice of a cause is not made apparent by a battle. There should be an international court for the settlement of controversies between nations." He spoke at length on the subject of child training

and Sunday schools, referring especially to the duty of parents in the training of their children and the responsibilities of godfathers and godmothers.

Reports and Other Business

The Holy Communion was celebrated at 10 o'clock, with Bishop Johnson as celebrant, and the Rev. Charles H. Hibbard, D.D., as epistoler, and the Rev. A. G. L. Trew, D.D., as gospeller. After the celebration, the recessional hymn, and the return into the pro-Catnedral of the Bishop and clergy, the convention was called to order by the Bishop. The Rev. Alfred Fletcher, who has served so acceptably in that office for several years past, was reëlected secretary for the coming year, and he appointed, as in past years, the Rev. Thomas C. Marshall as his assistant.

The Bishop then read his annual address, some of the points which he brought out being briefly stated above. The convention then adjourned until 2 o'clock P. M., when it reopened for the business session in the spacious hall of St. Paul's parish house.

Among the first matters brought up, after the resumption of business, was the report of the diocesan treasurer, which showed the finances to be in a most gratifying condition.

The following missions were admitted into union with the convention: Grace Mission, in Los Angeles; St. James' Mission, in Los Angeles; St. Paul's, in Ventura; and St. James'-by-the-Sea, in La Jolla, a suburb of San Diego.

The report of the field secretary of the Board of Missions showed that the missions this past year have been much more economically administered than last year, and besides this, there has been an unusually large amount of church building operations carried on throughout the diocese. There have been twenty-five missionaries at work the past year (including three rectors) in the thirty-eight missions of the diocese. The work of the Board of Missions is touching forty-four different points, besides a small number of "silent" churches, where it is impossible or inexpedient to attempt services at present. There were 143 baptisms in the missions the past year. Of the thirty-eight missions, twenty-seven are maintaining Sunday schools in which there are 1,007 pupils. The outlook for missionary work is full of encouragement. There has been over 200 per cent. increase in the population of this diocese during the past decade. Debts on the various mission properties in the diocese now amount to $22,950. The board asks that $13,333.64 be raised for the missionary work of this diocese for the coming year. The total amount expended for the work of the Church in the diocese during the past year, as shown by the various parochial and other reports, was nearly $100,000.

The registrar's report showed, among many other interesting things, that there had been 550 confirmations in the diocese during the past year, and that out of the seventy-seven parishes and missions, twenty-two had no confirmation classes.

A resolution was passed appropriating $1,000 to the diocesan corporation for the purpose of investigating and clearing the defective titles to the churches in some of the parishes and missions.

On Wednesday evening, after the first day's session, was held the annual missionary banquet, to which, for the first time, the ladies were invited. A number of very interesting and inspiring addresses were made by the Bishop and others.

For some years past this diocese has been receiving $1,200 a year from the General Board in New York, but is very anxious, as speedily as possible, to become entirely self-supporting, although the diocese is, and will continue to be for many years, largely missionary territory. As a step toward self-support, a resolution was adopted relinquishing $300 per year to the General Board, so that, in four years more, it may depend entirely upon its own resources.

A resolution was adopted authorizing the diocesan Board of Missions, upon nomination of the Bishop, to employ an Archdeacon, at an adequate salary, who shall perform such duties as may be assigned him by the Bishop. The Rev. Thomas C. Marshall, who has been the efficient field secretary for the past two years, was made the first Archdeacon.

Results of the Elections

The elections to the various offices resulted as follows:

Standing Committee—Rev. A. G. L. Trew, D.D., Rev. Milton C. Dotten, Ph.D., Rev. Robert B. Gooden, Rev. Charles E. Spalding; and Messrs. C. D. Adams, W. F. Knight, J. E. Cowles, and H. E. Brett.

Board of Missions—The Very Rev. William MacCormack, Rev. Leslie E. Learned, Rev. Charles T. Murphy, Rev. L. G. Morris; and Messrs. J. B. Phillips, W. C. Mushet, C. M. Gair, and J. A. Lamb.

Delegates to the Missionary Department Council—Rev. C. F. Blaisdell, Rev. E. L. Howe, and Mr. R. H. Norton.

The Rev. Henderson Judd, who has served most faithfully as registrar for many years, was unanimously reëlected for the coming year.

Mr. H. T. Lee, one of the most capable attorneys on the Pacific Coast, was reappointed as chancellor, by the Bishop, for the coming year.

After two days' very profitable sessions the convention adjourned with the pronouncing of the blessing by the Bishop.

MICHIGAN.

THE most important happening in connection with the seventy-eighth annual convention of the diocese of Michigan, which was held on Wednesday, May 17th, was the service of blessing the St. Paul's Cathedral, which preceded it. A Cathedral had long been the earnest desire of Church people in Michigan, not the least of these being the noble-hearted layman, Mr. Theodore H. Eaton, through whose efforts and generosity the wish was mainly realized, but whose death during the year cast its shadow upon all. As the cost of the building has not been fully met, formal consecration could not take place. At the convention proper practically all the clergy resident in the diocese were present. But little other than routine business was transacted.

Blessing of the Cathedral

The procession was formed in the chapel at 10 o'clock. Several distinguished laymen, followed by the vestrymen of St. Paul's parish, the vested clergy in the order of residence, visiting clergy, and the four Bishops present: Bishops Israel of Erie, McCormick of Western Michigan, Lawrence of Massachusetts, and Bishop Williams. At the door of the Cathedral the procession opened ranks, the order being reversed, and was met by the Cathedral clergy, Dean Marquis, Senior Canon Dr. McCarroll, Rev. S. A. Huston, and Rev. H. A. Daly. The procession moved up the aisle, saying alternately the 24th Psalm. The sight was indeed one long to be remembered, the cloud of incense, the uplifted cross, and the white-robed clergy. At the entrance to the choir Bishop Williams halted, the clergy took their seats; the object of the Cathedral, its conception by many in our midst, and its completion was read. The Dean, receiving the keys from the architect, delivered them to the Bishop, who then began chanting the familiar and ever-solemn *Veni Creator Spiritus*. Suitable benediction prayers followed for the building, altars, and memorial gifts, and the Bishop began the service of the Holy Communion, Bishop Israel acting as epistoler, Bishop McCormick as gospeller. The sermon of Bishop Lawrence was a masterly presentation of the place a Cathedral occupies as a center of Church life, a home for all, an example of missionary work, charity, devotion, and an influence for righteousness in the community. It was heard by the immense congregation with close attention, and will be printed in full.

Routine Business

At the conclusion of the service the convention assembled and was organized for business. An unusual number of clergy and lay delegates was found to be present. The Bishop's address dealt with many topics of interest.

Among the matters considered by the convention were the purchase of an episcopal residence, an increase in the allowance for aged and infirm clergy, false teaching in common school books, and important canonical changes. The Bishop's salary was increased $1,000.

Missionary Meeting and Banquet

Wednesday evening was the missionary meeting. By invitation of the Bishop of the diocese, Bishop Israel made an address. His central thought was, The Christian Religion is both Creative and Inclusive. He was followed by Dean Marquis, who demonstrated the good effect of the duplex envelope system in increasing missionary offerings in a city parish. The Rev. H. H. Fox of All Saints' Church, Pontiac, showed that the same system had been successful in a country parish. Mr. Clarence Lightner, president of the Michigan Church Club, also made an address.

It was no small addition to the interest of the day that the members of the convention and their friends sat down to a banquet provided by the Church Club at its rooms, at 6 o'clock and listened to an interesting talk by Bishop McCormick of Western Michigan.

RHODE ISLAND.

REVISION of the canons was the chief subject before the convention, though the delivery by the Bishop of his first annual address was chiefest in interest. Provision was made for systematic revision of the diocesan constitution and canons "regularly, after intervals of not less than six, or more than nine years," "in order to keep the same in harmony with each other and with the constitution and canons of the General Convention."

The convention opened with Holy Communion in St. Stephen's Church, Providence, May 16th and 17th.

The report of the treasurer showed as a matter of record the large legacies received from the estate of the late Mrs. Hope Brown Russell which had been turned over to their respective funds. Eleven o'clock had been advertised as the hour for the Bishop's address, and many beside the members of the convention were on hand when that hour arrived. His address was listened to with close attention, and opened with a loving tribute to his predecessor, the Rt. Rev. William N. McVickar. He reviewed the condition of the diocese chiefly and took occasion to say a strong word for the mission work, the diocesan institutions, the plans for material betterment

and improvement contemplated in several of the parishes, including the heroic attempts of the people at Apponaug to rebuild their church recently destroyed by fire, and to recommend the consolidation of several societies for social welfare into a Social Service Commission. Special emphasis was laid on the gift of the Bishop McVickar Memorial House by Miss McVickar and its importance as a factor in the more efficient work of the diocese. The Bishop there has his office, and the headquarters of the missionary activity of the diocese are there established. It was especially fitting that this house and its management should be placed in the care of the Cathedral corporation.

From the income of the endowment of the episcopate it was found possible to raise the Bishop's salary to $8,000, which will enable him to employ an efficient secretary. But the committee appointed to provide a way for increasing the salaries of the clergy underpaid was unable to produce a plan which met the approval of the convention. On the second day a spirited debate arose over the attempt of the committee on Christian Education to get an appropriation from the convention of $600 for the carrying on of its work and the employment of a secretary, but the appropriation was finally made.

MISSOURI.

RIGHT REV. F. F. JOHNSON, D.D., Bishop-Coadjutor-elect of Missouri.

THE diocesan convention was occupied chiefly with the election of a Coadjutor for Bishop Tuttle. All the other business was practically of a routine nature. The Bishop asked for a Coadjutor on the ground of age and pressure of work. Four ballots were taken, resulting in the choice of the Rt. Rev. Frederick Foote Johnson, D.D., present Missionary Bishop of South Dakota.

The following is the vote in detail:

CLERICAL VOTE.

	FIRST BALLOT.	SECOND BALLOT.	THIRD BALLOT.	FOURTH BALLOT.
Rev. L. F. Potter	8	5	5	4
Bishop Johnson	8	13	17	20
Rev. C. M. Davis	7	7	7	10
Rev. J. E. Freeman, D.D.	6	6	3	0
Rev. W. O. Waters, D.D.	4	4	4	2
Rev. J. R. Winchester, D.D.	1	0	0	0
Rev. Alexander Mann, D.D.	1	0	0	0
Rev. A. B. Kinsolving, D.D.	1	0	0	0
Rev. A. A. V. Binnington	1	2	0	0
Rev. H. W. Mizner	0	0	1	1

LAY VOTE.

	FIRST BALLOT.	SECOND BALLOT.	THIRD BALLOT.	FOURTH BALLOT.
Bishop Johnson	27	36	49	57
Rev. L. F. Potter	15	12	11	7
Rev. W. O. Waters, D.D.	11	12	10	2
Rev. J. E. Freeman, D.D.	13	14	7	3
Rev. J. R. Winchester, D.D.	3	1	0	0
Rev. A. B. Kinsolving, D.D.	3	1	0	0
Rev. C. M. Davis	9	7	6	9
Rev. H. W. Mizner	0	0	0	3

Total number of clerical votes cast in last ballot... 37
Number of clerical votes necessary to a choice..... 19
Total number of lay votes cast in last ballot..... 81
Number of lay votes necessary to a choice..... 41

The best possible spirit prevailed throughout the convention and the election of Bishop Johnson was declared unanimous on the motion of Dean C. M. Davis, seconded by the Rev. L. F. Potter. Bishop Johnson's name was presented by Mr. T. M. Fredson and supported by the Rev. D. C. Garrett of St. Peter's Church, St. Louis. The other nominees were the Rev. W. O. Waters, Chicago; the Rev. Leslie F. Potter, Kirkwood, Mo.; Very Rev. C. M. Davis, St. Louis; Rt. Rev. Cameron Mann of North Dakota; Rev. A. B. Kinsolving, Baltimore; Rev. J. R. Winchester, Coadjutor Bishop-elect of Arkansas, and the Rev. James E. Freeman, Minneapolis.

PITTSBURGH.

THE principal legislation before the diocesan convention, which was held at St. Peter's Church, Pittsburgh, resulted from the necessary readjustment consequent upon the division of the diocese. A feature of the report of the committee on the State of the Church, read by the Rev. J. A. Alexander, rector of St. Stephen's Church, Crafton, was the statement that there are one hundred towns in the diocese where the voice of the Church was never heard. There had been a great influx of immigration from Latin countries. "We face a grave situation," the report said. "These people have looked to the Catholic churches and now that they are intermingling with us and are being assimilated by our population they naturally look toward the American Catholic Church for their guidance." It was stated that the Episcopal Church in calling itself "Protestant" aroused their suspicions. It was declared that it was the mission of the American Catholic Church to open its doors to this fast-increasing element.

The Bishop in his address touched upon three matters of civic interest: President Taft's proposition for an international Court of Arbitration; the needs of Greater Pittsburgh; and the duty of the Church to show an interest and take part, if possible, in the settlement of strikes and all difficulties between capital and labor.

The Bishop's Recommendations

The Bishop gave a resumè of his work. He commended the formation of the Historical Society of the diocese; made mention of various Bishops; and of clergymen and lay people of the diocese who have passed away during the year; and spoke at some length upon the duty arising from the division of the diocese to make special effort to make good the amount contributed by this diocese for the diocese of Erie, $29,000 from the Episcopal Endowment Fund, and $12,500 from the Christmas Fund for Infirm Clergy. Reference was also made to the missionary work of the diocese, and to the prevalent revival of general enthusiasm and interest in missions, domestic and foreign. The Bishop urged interest on the part of the clergy and parishes in this, which is the chief purpose for which the Church is sent into the world.

Those parts of the Bishop's address having to do with an international Court of Arbitration, the needs of the Greater Pittsburgh for a better citizenship, and the long continued strike among the coal miners in one of the counties of the diocese were referred to committees, who later in the day brought in resolutions endorsing the efforts of President Taft in his efforts toward international arbitration and pledging the clergy and laity of the diocese to stand by what is known as the Pittsburgh plan. It was also resolved that a committee of two clergymen and five laymen be appointed by the Bishop, whose duty it shall be to gather information on important social and economic questions, and communicate such information in whatever way it may deem best to the clergy and laity of the diocese."

Legislation and Elections

An impassioned appeal was made by the Rev. Dr. McIlvaine of Calvary parish in behalf of the General Clergy Relief Fund, urging in most emphatic manner that in every parish and mission in the diocese an offering be made for that fund on Christmas Day. In response to his remarks a pledge of $1,000 was made for the year from St. Thomas' Memorial Church, Oakmont.

In the afternoon the convention sat as a Board of Missions, and the reports of Archdeacons Cole and Bigham, the secretary of the Missionary committee, the Rev. Joseph Speers, and of the treasurer of missions, Mr. W. A. Cornelius, were presented. The latter reported total receipts for diocesan missions during the year $6,169.34, with a balance in the treasurer's hands of $402.99.

A committee was appointed to prepare for the observance of the thirtieth anniversary of the consecration of Bishop Whitehead, which will occur on January 25, 1912, and the suggestion was made that a fitting tribute of appreciation of his many labors would be the raising of the Episcopal Endowment Fund to a sum commensurate with the wealth and standing of the Church in the city and diocese.

A stirring address was delivered on Wednesday afternoon by Mr. W. R. Stirling of Chicago, a representative of the Board of Missions in New York, on "Diocesan Problems and How to Solve Them." The committee on the Laymen's Missionary Movement reported progress, and the representative of that movement in this district made a short address.

Officials of the diocese elected were: Treasurer of the diocese, of the Christmas Fund, and Episcopal Fund, Mr. H. R. Scully; treasurer of missions, Mr. W. A. Cornelius; registrar, the Rev. W. F. Prince, Ph.D.; chancellor, Hon. George W. Guthrie; examining chaplains, the Rev. Messrs. Young, Wightman, and Duroe.

Standing Committee—The Rev. Messrs. John Dows Hills, D.D., E. H. Ward, D.D., Alexander Vance, D.D., and D. L. Ferris; and Messrs. C. C. Burgwin, S. C. McCandless, H. W. Armstrong, and N. P. Hyndman. The committee was organized by the election of Rev. John Dows Hills, D.D., as president and Rev. David L. Ferris as secretary.

The following deputies were elected to the Third Department Missionary conference to be held in Baltimore, next October: The Rev. Messrs. F. W. Beekman, L. F. Cole, D. L. Ferris, and A. C. Howell; and Messrs. W. A. Cornelius, M. C. Adams, C. S. Shoemaker, and H. H. Smith.

Committees were appointed to promote the cause of Temperance, and to solicit subscriptions for the increase of the Episcopal endowment of the diocese. On invitation of the rector and delegates from St. Peter's Church, Uniontown, the forty-seventh annual convention will be held in Uniontown in May, 1912. On Wednesday evening

Bishop and Mrs. Whitehead held a reception for the members of convention and Woman's Auxiliary, at their residence, from 8 to 10:30 o'clock.

Diocesan Auxiliary

On Tuesday, May 16th, the day preceding the assembling of the convention, the Pittsburgh branch of the Woman's Auxiliary held a meeting in the parish house of St. Peter's Church. The opening service was conducted by the Bishop of the diocese, and the rector of the parish, the Rev. Dr. Ward, both of whom made brief addresses. The speaker for the occasion was Mr. W. R. Stirling of Chicago, a member of the Board of Missions in New York. The occasion was marked by the first ingathering from the United Offering Mite Box for 1913, which amounted to $464.10.

SOUTHERN OHIO.

PERHAPS the most important feature to come before the diocesan convention, which was held in Trinity church, Columbus, on May 17th and 18th, was the question of a revised constitution for Kenyon College, reducing its board of trustees to half the present size and taking it out of the control of the conventions of Ohio and Southern Ohio. It was expected that an acrimonious debate would result on this proposition, which was held over from last year, but it was finally decided, with mutual forbearance on both sides, to submit the question to a commission of legal authorities for an opinion to be submitted to the next convention. The Bishop brought to the attention of the convention a movement to change the name of the diocese to the diocese of Cincinnati, but this was voted down. The convention was preceded by the annual meeting of the Woman's Auxiliary, of which Mrs. William Scarlett was elected president.

The Bishop's Address

The Bishop's address was most interesting. He reported 80 clergy, 84 congregations, and 741 confirmations during the year. He and later Archdeacon Dodshon also made appeals for the Hocking Valley Building fund of $10,000 to erect mission chapels on lots already secured in this mining district, where many communicants, miners from England, reside. The Bishop paid a graceful tribute to President Taft for his work in behalf of peace and at his suggestion the convention sent a telegram to the president congratulating him on his achievements in this regard. Legislation regarding the Cathedral to simplify and concentrate its governing body was about to be obtained. If it is to continue its really Cathedral work and stand in the right relation to the community on education, missionary, and charitable lines as a great downtown church for the people it must have an endowment of $200,000, not for its own congregation, which is self-supporting, but for this wider work.

The Proceedings

In the programme proper of the convention there was ample provision for prayer and worship as well as business. Three early and two later celebrations of the Holy Communion, two stirring missionary services, and one service of Morning Prayer in three days were provided for and well attended. Considerable missionary enthusiasm was developed. An inspiring service was presided over by the Bishop, at which Archdeacon Dodshon spoke for the large and scattered work in the great area of the Columbus convocation, Rev. Thomas W. Cooke, rector of St. Andrew's, Dayton, acting as temporary Archdeacon for that district told of the splendid work of the guild of Lay Readers which he had organized and Canon Reade told of the work in the missions and public institutions of Cincinnati. The sum of $6,500 is to be raised for diocesan missions in the congregations of the diocese.

A plan to make the minimum clerical stipend $1,000 was recommitted to the committee on canons for further details.

The Elections

The elections, under the Massachusetts plan of an Australian ballot system were the butt of much adverse criticism, and resulted as follows: Secretary, the Rev. George M. Clickner, Cathedral House, Cincinnati; treasurer, Mr. William H. Albeny, Columbus, Ohio; registrar, the Rev. George H. Edwards, Cincinnati.

Standing Committee—The Rev. Theodore I. Reese, Columbus; the Rev. Frederick L. Flinchbaugh, the Very Rev. Dean Paul Matthews, Mr. William M. Allen, Mr. William Cooper Procter, Cincinnati; Mr. E. Morgan Wood, Dayton, Ohio.

Diocesan Board of Missions—The Rev. Charles E. Byrer, Springfield, Ohio; Rev. Canon Charles G. Reade, Cincinnati; Rev. Lewis P. Franklin, Newark, Ohio; Mr. J. D. H. McKinley, Dresden, Ohio; Mr. E. Worthington, Cincinnati; Mr. F. A. Lichtenberg, Columbus.

Deputies to the Missionary Council—The Rev. Canon Charles G. Reade and Rev. F. L. Flinchbaugh, Cincinnati; the Ven. J. H. Dodshon, Columbus; Rev. Thomas W. Cooke, Dayton; Mr. J. D. H. McKinley, Dresden; Mr. W. O. Frohock, Columbus; Mr. William M. Allen, Cincinnati; Mr. J. A. Gallaher, Marietta.

On resolution of the Rev. Edwin A. Powell of Portsmouth, Ohio, the Bishop was requested to appoint a commission to confer with a similar commission of the diocese of Ohio to consider what steps to take regarding alleged historical inaccuracies in the histories used in the public schools of Ohio, which are said to teach the old, old fabrication of the Romanists that the Church of England was founded by Henry VIII. and Edward VI.

The next convention of the diocese will meet in St. Paul's Cathedral, Cincinnati, on the third Wednesday in May, 1912.

The reports of the Woman's Auxiliary showed all pledges paid and an advance all along the line, its receipts during the year totaling $12,377.78. The Junior Auxiliary gave $867.58 in cash and boxes valued at $225, a total of $1,092.58. The united offering at the triennial was $8,111,76, placing Southern Ohio fourth in the line of American dioceses.

OHIO.

THE Ohio diocesan convention, which met in Trinity Cathedral, Cleveland, on May 16th, was devoid of any special feature. The Bishop, in his address, touched on the subject of international arbitration with a special reference to the treaty between this country and Great Britain. The subject of public school text books was called to the attention of the convention by the Rev. Thomas Jenkins, rector of St. Paul's Church, Fremont, and a resolution was unanimously carried for the appointment of a commission to look into the matter, and proceed to discover and correct any mistakes in such books.

The Bishop's Charge

After the celebration of the Holy Eucharist the clergy and lay delegates repaired to the Cathedral hall, where the Bishop gave his charge. After alluding to diocesan statistics for the past year, which indicated healthy signs of progress, the Bishop paid an affectionate tribute to the members of Bishops McVickar, Channing M. Williams, Whitaker, Holly, Atwill, Vinton, and Paret, who having served the Church with distinguished ability, had been called to rest. Also to the memory of the Rev. Austin W. Mann, late missionary priest to deaf-mutes in the Mid-West dioceses, who stood first in the order of continuous residence in the diocese of Ohio.

He alluded to the General Convention, held in Cincinnati last October, as being especially a missionary convention, indicated (1) by a loyal desire for the extension of the Kingdom of our Lord Jesus Christ; (2) by an undiminished desire on the part of our American Church to bring about a wise and practical solution of the great question of fraternity among Christian people of all names; (3) by the creation of five new missionary districts, and the election of five Missionary Bishops as pioneers of the Church in these districts.

He "could not forbear making mention of the widespread interest in international arbitration, which found its origination in this country. Mr. Carnegie's gift has given an impetus to the work, which finds expression in the buildings at the Hague, and in the city of Washington. The Archbishop of Canterbury has indicated the great importance of closer intercommunication between Great Britain and the United States, having in view a worldwide peace. The president of the United States has taken the whole subject into consideration, and treaty propositions between this country and Great Britain are being made which, let us hope, should make warfare between the two great peoples impossible. It would be well for us during the year to pray for the world's peace, and to intercede for those in power, that God would vouchsafe to them wisdom, and guidance in their deliberations."

An effort is being made to restore Bexley Hall, which is in great need of repair, and is in an almost unsafe condition. It is filled with students preparing for the ministry, and the alumni and friends of the seminary are endeavoring to raise $50,000 for this object. The new library of Kenyon College is almost completed, and a suitable home for the president, and a professor's house are to be built this summer.

The Elections

Standing Committee.—Clerical: Rev. Walter R. Breed, D.D., Rev. S. Watson, D.D., Rev. Abner L. Frazer, Rev. Henry E. Cooke; Lay; Messrs. Robert West, William G. Mather, Thomas M. Sloane, Morrison W. Young.

Registrar: Rev. W. S. L. Romilly.

Misleading Text Books

The Rev. Thomas Jenkins, rector of St. Paul's Church, Fremont, called the attention of the convention to the false and misleading statements in the text books on English history with reference to the Reformation period in England, used in the public schools in this diocese and state, which attributed to Henry VIII. and Edward VI. the foundation of a new Church, a new creed, viz.: the Thirty-nine Articles, and the confiscation of all parish churches and Cathedrals, formerly said to belong to the Roman Catholic Church, and the transference of the same buildings to the newly established Protestant Church of England. The speaker, who was loudly applauded at the close of his speech, moved the following resolution, which was carried unanimously:

"That the Right Rev. Chairman appoint a commission consisting of three priests and two laymen to look into this whole matter and proceed in the way wisest in their judgment to discover and correct such mistakes in the text books used in the public, and other schools in this diocese."

The following were appointed on the commission: The Very

Rev. Frank Du Moulin, D.D., the Rev. L. E. Daniels of Toledo, the Rev. W. E. Pierce, president of Kenyon College, Professor Jared S. Moore of Adelbert College, and Mr. Ensign Brown of Youngstown; to report at the next convention.

Owing to Mrs. Leonard's poor state of health, Mr. Samuel Mather and his daughter very generously gave a reception to the delegates at their home on Euclid avenue on Tuesday evening.

INDIANAPOLIS.

THE 74th council of the diocese was without any special features. A conference of Bishop and clergy was held on the day preceding the council, when suggestions for mutual help were invited, followed in the evening by a supper, at which was considered the organization of a Diocesan Extension club.

In common with the action of several other dioceses, a vote of approval was passed of the treaty between England and the United States, and the Bishop was authorized to appoint a committee of defence to inspect text books in schools and public libraries which refer to the history and character of the Anglican and American Churches.

The council was called to order by the Bishop in Christ Church, Indianapolis, on Thursday, May 18th. The Bishop was authorized to appoint a committee which is to devise plans for controlling and supporting the Cathedral. This committee is to report at the next council. He was authorized to appoint a committee to consider ways and means for converting the present pro-Cathedral into a diocesan house, which shall serve as a synod hall, office of the Bishop, diocesan library, living rooms for unmarried clergy, etc. The council also gave the Bishop authority to appoint a diocesan missionary committee, which is to coöperate with the General Board of Missions in disseminating information of a missionary character throughout the diocese. The council authorized the diocesan Sunday School Commission to elect delegates to the next departmental Sunday school conference.

Officers Elected

The following officers were elected:

Standing Committee—Clerical: Rev. Messrs. J. D. Stanley, Lewis Brown, Ph.D., C. S. Sargent; Lay: Messrs. T. L. Sullivan, W. H. Armstrong, Louis Howland.

Trustees—J. D. Bigelow, H. W. Buttolph, A. Q. Jones, T. L. Sullivan, C. Shaler.

Diocesan Board of Missions—Clerical: Rev. Messrs. J. E. Sulger, A. Leffingwell, J. D. Stanley, G. P. Torrence, E. A. Neville; Lay: Messrs. H. K. Merritt, C. Shaler, E. G. Peck, H. R. Bliss, G. W. Ladley.

Delegates to Missionary Council of Fifth Department—Clerical: Rev. Messrs. J. D. Stanley, J. E. Sulger, L. Brown, G. G. Burbanck; Lay: Messrs. J. D. Bigelow, G. E. Lary, E. G. Peck, M. S. Way.

The Bishop's Address

After a word of greeting, the Bishop called attention to the Bishops deceased within the past year, also of the Rev. Austin W. Mann, for many years the general missionary to deaf mutes in this and other mid-western dioceses. He gave a condensed form of his official acts during the past twelve months. Among the encouragements, he noted the payment in full of the General Missionary apportionment. The Bishop spoke at some length about the completion of the new Cathedral and the place it should have in the diocese at large.

Although in the parishes generally the confirmation classes have been smaller than usual, gratifying advance has been made in many ways that give promise for the future.

The missions, for the most part, do not show such a good report. Vacancies in pastorates have been many, and competent men are difficult to secure on account of the small salaries. This case is true in rural Indiana, but in several good-sized centers, the missions are doing excellent and fruitful work.

The Bishop considered the provision for the consecration of Suffragan Bishops, saying that he believed they would supply a real need, and that through them the larger dioceses especially will be able to prosecute their work with greater vigor and effectiveness. He outlined the scope and duties of the new Board of Missions, and asked that the council elect or authorize the appointment of a Diocesan Missionary committee. The duty of this committee shall be to secure coöperation with the General Board of every parish and mission in the diocese. Touching on the subject of the Commission on Faith and Order, he said: "There are two attitudes, either one of which may be adopted, with reference to the work of the Commission on Faith and Order. Either we may say that unity is impossible; that the Church is hopelessly divided, and that we must go on as best we can under the prevailing conditions, or we may say, with confidence in God's power, and knowing that His will is that we all should be one, give ourselves to prayer and to every effort that can be made to effect that which must be effected if the world is to be brought to the knowledge of our Lord Christ. To the man of faith there can be no question as to which of these alternatives shall be adopted."

The Bishop spoke briefly of the general good feeling and the sense of unity that usually pervade the councils of the diocese. The council closed with the singing of "Blest Be the Tie That Binds," and the benediction by the Bishop.

The Woman's Auxiliary

The annual meeting of the diocesan Woman's Auxiliary was held on the day previous to the council. At the afternoon session officers were elected as follows: President, Mrs. W. D. Pratt; Treasurer, Mrs. S. E. Perkins. Bishop Francis addressed the delegates after the elections, and explained the new method of apportionment inaugurated by the General Board of Missions. In his subsequent remarks he maintained that an Auxiliary woman ought to be of the highest type that the Church can produce. The Auxiliary diocesan missionary, the Rev. William Burrows, of Bloomington, described his work at some length. After adjournment a social tea was held in Christ Church parish house for the delegates and clergy.

MAINE.

THE 92d annual convention of the diocese of Maine was held at Portland, the see city, on Wednesday, May 17th. The routine business was quickly dispatched. Resolutions were adopted endorsing the principle of international arbitration, assuring the rector and parish of St. John's, Bangor, of the sympathy of the diocese with them in the loss of their church by fire, and appointing a committee to report at the next annual session on the advisability of instituting a bureau of diocesan records.

The Holy Eucharist was celebrated in St. Luke's Cathedral at 7:30 A. M. The celebrant was Bishop Codman, with Dean Vernon as deacon. The music was Merbeck's, and was very effectively rendered by a choir of priests under the direction of the Canon-Precentor of the Cathedral, the Rev. Cuthbert W. Fowler.

Subjects Discussed in the Address

The convention was called to order in the hall of the Cathedral parish house at 9:30 A. M. In his annual address the Bishop spoke of the reorganization of the work of the diocese during the past ten years, and especially of that of the Maine Missionary Society, which, through the Board of Missions, as now constituted, was yearly accomplishing more and more for the extension of the Kingdom in Maine. He said that he had ever felt it to be his duty to make his clergy as comfortable as possible. Salaries had increased all along the line, so that where, ten years ago, the average stipend was between eight and nine hundred dollars, it was now between eleven and twelve hundred. The Bishop urged the clergy not to confine their efforts to their parishes and missions, but to go out in all directions in search of the lost sheep. There was such a thing as devoting oneself too exclusively to one's cure, to the neglect of those outside, persistent endeavor to reach whom should be made. In the latter part of his address Bishop Codman took up the question of International Arbitration. He quoted some words of President Taft on the subject, and then said: "While we all hate the evils and horrors of war, and may agree in the unquestioned value of such an international court and the development of a code of international equity, we should be on our guard lest we carry the talk of peace and disarmament too far. . . . War, like the principle of evil, is in the world for the development of discipline. . . . The Gospel of Jesus Christ is by our Lord Himself compared to the leaven in the lump. The leaven is the Church, with her divine life bestowed in baptism, fed in the Holy Communion, nourished by worship and by the study and preaching of the Holy Scriptures. The lump is humanity. It is certainly a great temptation to overlook the leaven as a small matter, to leave the leaven to the hidden workings of an almighty God, and concern ourselves with the great and broad questions that effect the whole lump. . . . The real power that is to settle all these questions is the leaven in the lump. . . . If, therefore, we concern ourselves with the leaven, we are really doing our best to solve the questions that concern the lump."

The Business Session

The business of the session was done with dispatch. The secretary, treasurer, and Standing Committee were all unanimously re-elected. The Rev. Messrs. G. B. Nicholson, Waterville; R. W. Plant, Gardiner; P. C. Manzer, Presque Isle; and B. C. Roberts, Augusta; and Messrs. H. v. B. Nash, North Newcastle; K. C. M. Sills, Brunswick; R. H. Gardiner, Gardiner; and C. B. Clarke, Portland, were elected to the Council of the New England Department of the Missionary Society, which is to meet at Portland in October.

The Woman's Auxiliary

The annual meeting of the Maine branch of the Woman's Auxiliary was held in the hall of the Cathedral parish house, Portland, on May 18th, and was preceded by a celebration of the Holy Eucharist, at which the Bishop was the celebrant. There were 83 delegates, representing 31 branches, to respond at the roll call. The following officers were elected: Honorary President, Mrs. Charles T. Ogden, Woodfords; President, Miss Harriet S. McCobb, Portland; Vice-President, Mrs. H. M. Blake, Bangor; Recording Secretary, Miss Mary B. Chadwell, Portland; Corresponding Secretary, Miss Annie M. Merrill, Portland; Treasurer, Miss Annie L. Lawyer, Portland; Secretary and Treasurer of the Junior Department, Mrs. H. v. B. Nash, North Newcastle; Secretary and Treasurer of the Babies'

Branch, Mrs. H. M. Payson, Portland. Bishop Codman addressed the meeting, his leading thought being that zeal for missionary work was dependent on love for Jesus Christ. The Juniors were addressed by Dean Vernon. The secretary and treasurer, Mrs. Nash, reported, among other things, that the total for the year's contributions, including nearly $400 collected for a church building at Macwahoc, was over $1,000.

WESTERN NEW YORK.

THERE was not much actual legislation at the council, held last week in Trinity Church, Buffalo, but the mind of the council was expressed on a number of important public questions. These took shape from several resolutions offered, as follows:

(1) By the Rev. Charles A. Jessup, D.D., of the Church of the Ascension, Buffalo, providing for the appointment of a committee of three presbyters and two laymen to consider the grave anti-social consequences involved in the Papal decree, *Ne Temere*, which declares null and void all "mixed" marriages not solemnized by the Roman clergy; this committee to report at the seventy-fifth annual council. This resolution was carried unanimously.

(2) By the Rev. Charles W. Hakes, M.D., of St. Matthew's, Buffalo, asking that the State Board of Education be urged to establish the study of sex hygiene in the public schools; thus following similar action taken by the diocese of Massachusetts. After some animated discussion in which other physicians present took the affirmative, this resolution was referred to the Committee on Social Welfare, where it "died."

(3) By the Rev. W. A. R. Goodwin of St. Paul's, Rochester, placing the council on record as in full Christian sympathy with the mind of the Church expressed through the last General Convention regarding Christian unity and bidding godspeed to the Laymen's Missionary Movement. This was carried unanimously.

(4) By the Rev. Edward M. Duff of St. Thomas' Church, Buffalo, urging the following items of labor legislation:

(*a*) An increase in the number of state factory inspectors to secure protection of employes against fire and unsanitary conditions and to insure the enforcement of the Child Labor law.

(*b*) The passage of a law limiting to ten hours daily the time of women employed in stores and factories.

(*c*) The inauguration of a constitutional amendment legalizing a workman's compensation act on the principle of that recently declared unconstitutional by the Court of Appeals.

(*d*) Sympathy with the caution against the abuse of the power of court injunctions as expressed by the Social Service Commission of the diocese of Milwaukee.

Of these (*a*) and (*b*) were adopted; (*c*) referred to the committee on State Legislation to report at the next council; and (*d*) rejected.

A large missionary committee was appointed to have supervision in the raising of the apportionment for the diocese in its parishes and missions. The Rev. John R. Harding, D.D., secretary of the Second Missionary Department, addressed the council upon the new method of apportionment adopted by the Board of Missions and the urgent necessity of increased effort in every diocese to raise its full quota.

After paying feeling and eloquent tribute to the memories of the Bishops in the Church departed this life during the past year, Bishop Walker in his address dwelt at length upon the subject of missions. Emphasizing the importance of foreign missions, he cautioned his brethren against forgetting the claims of the domestic field. He expressed it as his personal wish that every parish and mission in the diocese should have a missionary committee concerned for the raising of the parish apportionment. This year as last year the Bishop made a telling plea for increased clerical stipends, acknowledging with gratification that his plea last year had borne fruits in the increase of salaries in not a few parishes and in more generous Thanksgiving Day offerings. On the subject of a more stringent divorce Canon the Bishop spoke with his wonted emphasis. He felt devoutly thankful that the Bishops as a body had taken the highest stand in this most vital matter and prayed that the laity would eventually rise to their standard. Referring to the 300th anniversary of the King James Version of the Bible, Bishop Walker delivered a glowing tribute to the Book of books and expressed it as his personal wish that every parish and mission in the diocese might have a Bible Study League.

Bishop Walker's Address

On Wednesday noon the delegates, lay and clerical, to the number of 225 were the guests of Mr. Robert L. Fryer, one of the wardens of Trinity Church, at luncheon served in the parish house. The Bishop and Mrs. Walker held a reception for the delegates on Tuesday evening in the parish house.

Delegates Entertained

GEORGIA.

THE convention met in Thomasville on May 10th. A pleasing incident, bearing on the question of Christian unity, was the presence in the sanctuary of the Rev. Arsenius Davis, Archimandrite of the Holy Orthodox Church, and pastor of the Greek church in Savannah. Father Davis, not having expected to be present, had brought no vestments, but appeared very much at home in the surplice, stole, and biretta. He occupied a seat at the right hand of the Bishop, and received the Blessed Sacrament from him.

The Bishop delivered his address at the afternoon session. The points particularly emphasized were the pressing needs of the University of the South, the work among negroes, and the ever present mission work. These points were taken up successively by the convention, debated at length, and action finally taken which was, on the whole, in line with the Bishop's suggestions. As to the first, conditions, needs, and prospects were forcibly set forth in an eloquent address by Professor Tyson of the University. The resultant action brought the diocese into line with others in the adoption of Bishop Nelson's plan of apportioning the annual deficit among the twenty southern dioceses in proportion to their resources. The convention pledged the diocese of Georgia for $1,800 per annum for five years.

On the subject of negro work, while the Bishop is strongly opposed to the "racial Missionary Bishop" plan, and indeed deprecates, for the present at least, the elevation of any negro to the episcopate, he expressed himself as willing to try the experiment, in conjunction with adjoining dioceses, of a negro Suffragan; and a committee was appointed to confer with a like committee from South Carolina looking to the appointment of a negro Suffragan Bishop in the latter diocese, who might be licensed to similar work in this diocese.

In connection with this general subject the convention received a memorial from the Council of Colored Churches of Georgia, requesting that all apportionments upon colored parishes and missions might be dealt with by the council. The convention decided to grant the petition. The total apportionment for the negro congregations will be sent to the Colored Council, and by the committee of that Council divided among the parishes and missions.

The mission work in this really missionary diocese—the missions far outnumbering the self-supporting parishes—is, on the whole, encouraging. All the stations are filled, and the missions all show growth and increasing financial strength. Fitzgerald has built a new church, Valdosta and Douglas new rectories, Hawkinsville, Dublin, and Cordele have largely increased their contributions, and all have augmented the clerical stipends. The vicar of Christ Church, Augusta, a mission among the mill hands of that city, is, by the aid and coöperation of the people of the city parishes, largely increasing and extending the influence of the Church, and has undertaken the very important work of establishing a boys' home as well as clubs for men and for boys. The mission work of the diocese would be a work far too heavy for the parishes, but for the income of a fund left to the diocese several years ago by the Rev. Anson Phelps Dodge.

The officers and committees of the diocese were each and all re-elected by unanimous vote, the only changes made being the filling of two vacancies (caused by removal) in the lay membership of the board of missions. The Woman's Auxiliary reported that some $6,000 had been raised through its agency for mission work in various phases. A committee was appointed to secure an episcopal residence. This committee has full powers and will doubtless build or purchase a house for the Bishop within the year.

A Commission on Social Service was appointed, to investigate, study, and to confer and coöperate with other similar bodies.

NEBRASKA.

MUCH of the time of the forty-fourth annual council of the diocese of Nebraska was spent in the revision and amendment of the diocesan canons, those referring to the Diocesan Missions Board and to ecclesiastical trials being completely altered. The opening service was held in the Cathedral, in connection with which the Rev. E. A. Moore was advanced to the priesthood.

Immediately after the service the choir, clergy, and congregation marched to the Gardner Memorial parish house, where the Bishop held a short service of blessing.

This house has only lately been completed and is divided into two parts known as Gardner and Jacobs Halls. In the former are to be found the offices of the Bishop, the diocesan secretary, the Dean, the Dean Fair library, and small rooms for use of the Cathedral guilds. The Jacobs Hall contains an auditorium seating three hundred, parlors, library, and playroom for the institutional work connected with the Cathedral.

The council used the Jacobs Hall for the meetings, and lunches were served in the basement. The secretary, assistant secretary, treasurer, and Standing Committee were all reëlected.

As a new edition of the diocesan canons is to be printed, much time of the council was spent in revising and amending where it was found necessary.

A Sunday School Commission was appointed and action was taken looking forward to the appointment of a Social Service Commission. The reports of the several treasurers showed that the diocesan funds were in excellent condition and when the moneys are re-

ceived from the wills of the late Bishop and Mrs. Worthington the various institutions of the diocese will be in better condition than ever before in the history of the diocese.

The Woman's Auxiliary always holds its annual meeting on the day preceding the council. This was a banner year with the Auxiliary; the receipts in all the funds were in advance over past years, and the attendance was very much larger. The officers with one exception were all reëlected and prospects for the coming year's work are most encouraging. A fund of $300 was raised to be known as the Lilis Crummer Memorial scholarship and is to be devoted to the education of the young girl in the Bible School in Shanghai, where Miss Crummer was a teacher for many years. Plans were also put on foot for raising funds each year for a scholarship in memory of the late Mrs. Worthington, who was president for many years of the Nebraska branch.

Banner Year for the Auxiliary

NEWARK.

A GOOD portion of the time of the annual convention held last week was given to a carefully prepared report by the Rev. Dr. Blanchard for the committee on the Apportionment and the Relation of the Diocese to the Board of Missions. Many more parishes than usual have met their apportionment, and the diocese is ahead of offerings a year ago at this time by nearly $3,000.

A message of good wishes was sent to Bishop Scarborough on the completion of his eightieth year, and a very kindly reply received from him. A like message was sent to Rev. Dr. George S. Bennitt, detained from the convention for the first time in twenty-five years, now happily improved in health, and a message was received from him. The spirit of the convention was good, and all seemed desirous of making the work of the diocese as efficient as possible.

There were few changes in the elections. The Rev. Dr. Holley, Rev. Dr. Jenvey, Rev. L. S. Osborne, Rev. D. S. Hamilton, Judge Emery, Mr. H. W. Mabie, Mr. William R. Howe, Mr. G. Wisner Thorne were elected members of the Standing Committee.

In his address, Bishop Lines treated of what he called "the three great movements in the life of the Church at the present time": Missionary Work; Church Unity; Social Service.

A new Sunday school canon, giving the Sunday School Commission canonical position, was enacted. Rev. F. C. Todd, Rev. Elliot White, Rev. E. J. Cleveland, Rev. R. J. Thomson, Mr. R. M. Dixon were elected diocesan delegates to the Sunday school convention of the Second missionary department.

A very instructive report on "The Duty of the Diocese as Regards Social Service" was presented by the chairman of the committee, the Rev. Charles E. Hutchison, and considered with great interest. The committee was continued and given authority, with the approval of the Bishop, to represent the diocese in movements for the betterment of social conditions and legislation connected therewith. A report was made also on the subject: "The Duty of the Diocese in Respect to Temperance," and a committee was appointed to represent the diocese in that work.

All discussions represented a progressive spirit as regards the enlargement of the work and influence of the diocese. Two new parishes: St. Stephen's, Jersey City, Rev. Sidney E. Sweet, rector; and Ascension, Bloomfield, Rev. William T. Lipton, rector, were admitted into union with the convention.

Important action was taken looking towards the development of the "pension fund" of the diocese and unification of the funds which have for their purpose the relief of aged clergy or the supplementing of the small clerical salaries.

A resolution approving the action of the president of the United States in respect to arbitration and asking for the interest of the clergy in the subject of universal peace was passed.

WEST TEXAS.

THE election of a Bishop Coadjutor, the principal business before the Council, was reported last week by telegraph in these columns. Other details are now at hand, as also the information as to miscellaneous matters before the council.

A special committee, appointed at the opening of the session to consider means for giving the Bishop relief, made its report on Friday, recommending a Bishop Coadjutor for the diocese. Bishop Johnston then made a formal request for such an election, and telegrams were sent notifying all absent clergymen that this election would be the order of the day on Saturday, May 13th.

The next morning, after a special celebration of Holy Communion, the council proceeded to the election. The following were nominated: The Rev. Messrs. Frank DuMoulin, James Edward Freeman, E. Campion Acheson, J. Lindsay Patton, C. B. Wilmer, R. S. Coupland, W. D. Buckner. On the first ballot the clergy gave 7 votes to Dean DuMoulin, 5 to Mr. Freeman, and 3 to Mr. Acheson; the laity, 5, 4, and 4 respectively. Four ballots were taken with the following final result:

Necessary to a choice: Clerical 11, and lay 8 votes; Dr. DuMoulin, 9 clerical and 1 lay; Dr. Wilmer, 1 clerical; Mr. Acheson, 4 lay; and Mr. Freeman, 11 clerical and 9 lay. By a rising vote the council then made unanimous the election as Bishop Coadjutor of the Rev. James Edward Freeman, rector of St. Mark's, Minneapolis. A committee was appointed to notify him of the choice, and all present joined in signing the canonical testimonials.

The West Texas Military Academy received a large share of the council's attention. The new $100,000 home of the diocesan school for boys is now completed, and under the guidance of the principal, Mr. Angus McD. Crawford, the delegates made a delightful trip to Alamo Heights to inspect the buildings and the extensive grounds.

The Sunday School Commission for the first time received a place on the programme. Mr. F. J. Riordan, superintendent of Trinity Sunday school, Houston, was the principal speaker at a conference held on Friday under the auspices of the Commission; a Sunday school service was held on Thursday, and an exhibit in charge of Dr. Galbraith, of Kerrville, was on view throughout the session.

On Sunday evening the closing missionary service was held in St. Mark's, with the Rev. Levin T. Insley of Eagle Pass as preacher. In the morning the Bishop and principal members of the council, clergy and laity, conducted at Boerne special services for the benediction of the building plans for the new parish church of Kendall county. The Rev. W. H. Meyers of Grace Church, Galveston, preached the sermon on this occasion.

BETHLEHEM.

THE noteworthy accomplishments of the convention of the diocese of Bethlehem were the authorization of the diocesan Board of Missions to engage the Rev. Domenico A. Rocca, of Port Richmond, N. Y., as missionary to the Italians residing within the diocese; and the decision to have the amount pledged by the diocese toward the salary of missionary to the deaf-mutes included in the apportionments for diocesan missions.

The fortieth annual convention of the diocese was opened with Evening Prayer in Trinity Church, Pottsville, Pa., at 7:45 P. M., Tuesday, May 16th. The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, in a brief address cordially welcomed the members of the convention and extended the hospitality of the parish.

Bishop Talbot's address showed the diocese to be in excellent condition, and on the financial side mentioned that within the last ten days he had received from two generous laymen of the city of New York the sum of $5,000 each toward the endowment of Leonard Hall, which brings the sum total to about $25,000. Besides this, there are two pledges of $5,000 each, one maturing in June and the other in July, which will bring the endowment to $35,000. He hoped that within another year this endowment might be increased to $50,000. He commended the forward movements in missionary work, and in the appointment of a committee looking toward Christian unity, as well as that toward universal peace, which have received an impetus in, and since the last General Convention. The diocesan missionary work was encouraging, but he felt that he ought to have $25,000 a year for this purpose.

After the service the business session of the convention opened in the parish house, routine work occupying the attention of the members.

At the morning session the reports of the Ven. A. A. Breese, Archdeacon of Reading, and the Ven. D. W. Coxe, Archdeacon of Scranton, and of William R. Butler, secretary of the Board of Missions, were read, the latter revealing the almost unprecedented fact of a balance in the treasury of the board, with all missionary stipends paid. Mr. John W. Wood, secretary of the General Board of Missions, addressed the convention on the missionary situation and the Forward Movement.

Animated discussion followed the proposal of a new canon entitled, "The Church Building and Rectory Fund Commission." The aim was to prevent blunders by injudicious purchase of sites for mission chapels. The proposed canon provided for a commission of priests and laymen, with the Bishop, which should consider and pass upon plans for the location and erection of all proposed new churches, chapels, or other buildings of missions receiving diocesan aid, as well as purchases of land for enlargement, plans for alteration or redecoration; and the canon provided that throughout the diocese the offering on the morning of Whitsunday each year should be devoted to the commission for Church extension in the diocese. The committee on canons suggested that the proposed canon be printed in the journal and considered at the next annual convention; and the recommendation was adopted.

After a luncheon served by the ladies of Trinity Church, the final session was held. The Rev. Frederic Gardiner, Head Master of Yeates Institute, Lancaster, invited the diocese to have a representative on the Board of Trustees, and the convention authorized the Bishop to nominate a trustee. The Rev. Edward Monroe Frear, formerly a member of the diocese and chaplain to the Church students at Pennsylvania State College, representing all the Pennsylvania dioceses, described his work and asked for help from all the dioceses in the erection of a chapel at State College on a site already secured.

The Rev. B. S. Sanderson having accepted a call to All Hallows' Church, Wyncote, the vacancy on the Board of Missions was filled

by the unanimous election of the Rev. John Mitchell Page, rector of St. Luke's Church, Lebanon.

The convention adjourned to meet next year at the pro-Cathedral of the Nativity, South Bethlehem.

CONVOCATION OF EASTERN OREGON.

THE fourth annual convocation of the district of Eastern Oregon was held in the Church of the Redeemer at Pendleton, May 17th. The sessions were uneventful.

On Tuesday evening a preliminary service was held with addresses by the Rev. B. A. Warren on "The Church in the World and the World in the Church," and by the Rev. E. T. Simpson on "Training a Boy in His Citizenship." A reception was held at the rectory.

In his annual address the Bishop spoke of the five towns in which there are resident clergymen and the seven other towns in which there are church buildings, giving interesting statistics of the population of which the communicants number but eight-tenths of one per cent. The Rev. O. F. Jones and the Rev. Charles H. Powell are expected to arrive shortly. Since his arrival the Bishop has visited one hundred and ten towns and settlements.

The convocation was called to order by the Bishop, all five clergymen being present and nine delegates from the four parishes and two of the missions. The Rev. Bertram A. Warren of The Dalles was chosen as secretary and Mr. W. L. Allan of the Dalles as treasurer. The Bishop appointed the council of advice: The Rev. Charles Quinney, Rev. Upton H. Gibbs, Hon. William Smith of Baker, and Dr. A. J. Browning of Hood River. Also as examining chaplains the Rev. Upton H. Gibbs and the Rev. Edmund T. Simpson. The Bishop, secretary, and treasurer were asked to prepare a programme for the next convocation.

Reports from the treasurer and the secretary were accepted. The Council of Advice has never yet held a meeting. The chancellor, Hon. James D. Slater of La Grande, made a report as requested by the last convocation in regard to the canons of Nebraska, and called attention to there being no legal corporation to hold the property of the Church.

The Committee on Legislation was asked to report suggestions for making the canons applicable to Eastern Oregon. The Bishop, while making no financial report, stated that the greater part of the funds sent to him are being put aside for future needs.

Luncheon was served at the Hotel Pendleton, brief remarks being made by the Rev. Charles Quinney, the Rev. Upton H. Gibbs, Dr. William Lockwood Parker of Baker, and Mrs. Lulu D. Crandall of The Dalles.

A House of Churchwomen was organized, Mrs. Crandall being elected president and Mrs. George W. Proabstel of Weston as secretary and treasurer. A committee was appointed to draw up a constitution with Mrs. Edmund T. Simpson as chairman.

At the woman's meeting, Mrs. Proabstel read a paper on "Work Among Boys." Mrs. Paralee Hailey, who has been re-appointed secretary of the Woman's Auxiliary, read a letter from Miss Julia C. Emery. Deaconess Knight read a paper on "Woman's Work," and Mrs. Fannie Paddock Miller of Tacoma, sister of the Bishop, spoke on "Woman's Sphere."

In the evening the Rev. Dr. Penrose, president of Whitman College, Walla Walla, Wash., spoke on educational influences of the home, the school, the Church, and the town.

KEARNEY CONVOCATION.

BISHOP BEECHER'S first convocation in his new district was the twenty-first annual gathering for that purpose within the district. His primary address was, therefore, awaited with much interest.

The Bishop briefly reviewed the history of his field, paying special homage to the memory of Bishop Clarkson, and telling as well of the splendid advance made during the episcopate of his own predecessor, Bishop Graves. He had received requests from several mission stations for the services of a lay reader, if he could not get a clergyman, and he raised the question whether the district ought not to supply its own clergy. "We are trying to get some of the boys," he said, "to direct their thoughts to the sacred ministry." He greatly needed men, but they must be men of vision, and men who are willing to work. He intended to concentrate the work into six deaneries in which a thorough canvass of all the country districts is to be made. He emphasized lay coöperation in all Church work.

The Rev. C. C. Rollit, department secretary, preached the convocation sermon Wednesday evening. In the business sessions the duplex envelope system was adopted and a committee appointed to install the system in the district. A committee was also formed to spread Church literature through the field.

Pleasant features of the Convocation were an entertainment at supper at the Kearney Military Academy, when a life-size portrait of the founder, Bishop Graves, was unveiled; and also a Sunday school and missionary exhibit. A separate session of Churchwomen was held at the time of the convocation.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

AN objection to any attempt to raise wages by law is that the price of products would be raised correspondingly, and that some of those now employed would be compelled to go idle, owing to the smaller demand for goods at the higher prices. Every measure that raises wages, shortens hours, or increases the provisions for safety and sanitation in the workshop, whether by trade union action or by legal enactment is open to this objection, declares the Rev. John A. Ryan (Roman Catholic). Since these have not produced the dire results predicted, there is a fair presumption that minimum wage legislation would likewise escape the contingency of higher prices and increased unemployment. The greater part of the enhanced wage payments would probably come out of the increased efficiency of the workers themselves. Better conditions of living would enable employes to produce more; higher wages would compel employers to introduce improved processes. Any increase in the price of the products of the workers whose wages were raised would probably be more than offset by their greater purchasing power and by the larger expenditure of those willing and able to spend more. It is quite probable that employment would be increased rather than decreased in consequence of a raise of wages by legislation.

But would such legislation be declared unconstitutional? During the last few years there has occurred a change in the attitude of the courts towards laws which restrict freedom of contract in industrial relations. For example, the decisions of the United States Supreme Court in the Utah eight-hour case, and in the Oregon ten-hour case, indicate that measures of this nature will be sustained if two conditions are fulfilled: First, that the statute aims to protect the health, safety, and welfare of the workers; and second, that the latter are unable to attain this end without assistance. Depressed wages are at least as injurious as long hours, and are equally incapable of remedy by the efforts of the workers.

THREE MILLION WORKING WOMEN.

"Do you realize that every morning an army of 3,000,000 working women march out to meet the day?" Mrs. John Hayes Hammond asked in her opening address before the Woman's Welfare Department of the National Civic Federation. "An industrial army which is contributing its service to increase the material wealth and in that way the political importance of our country among the nations of the earth.

"What are we doing—we women who are not in the wage-earning class, but who are enriched and benefited by our patient sisters of toil? This is a question we cannot ignore. It is your duty and mine, in the name of humanity and patriotism, to work to ameliorate the condition of the less fortunate of our community so as to remove any just cause of grievance that now exists against the more prosperous of the country.

"It is our peace mission to bring about a better understanding between wage-earner and employer.

"Although barely three years old, this woman's welfare department, through the efforts of my predecessors in office and their co-laborers, has achieved most gratifying results. We have established night schools, dispensaries, medical clinics, visiting nurses, kindergartens, lessons in cooking, sewing, and household economics in mill towns of the South."

FOR THE CHILDREN OF DELAWARE

The conditions in the small towns of Delaware are very bad for the boys and girls. The dark streets of the country villages are worse breeders of mischief than the well lighted streets of a city. One of the things Bishop Kinsman has set definitely before himself as an end of diocesan policy is the building of parish houses in these small places. There are a few, but their possibilities are not yet fully realized.

Georgetown, the county seat of Sussex county, has been selected for an object lesson. The rector is a fine young man, and is doing an unique work. He has reformed the baseball games of the town, has established a boys' club, but in a wholly

unsuitable hall, and has done all sorts of useful things for the young people, as well as inaugurating some entirely new work in the alms house and county jail. What he wants most is a more adequate parish house to use for the benefit of the whole town. The feeling of wishing to help is especially strong from the belief that a Georgetown parish house will be better *used* than one in any other Delaware town at this time. They have set out to raise $2,500, not all of which can be had from the town. Here is an opportunity for an effective piece of work, which it is to be hoped some benevolently inclined Churchman will make possible.

AN INCREASE OF 700 PER CENT.

From statistics published in the new Tuberculosis Directory of the National Association for the Study and Prevention of Tuberculosis, it is ascertained that over 600 cities and towns of the United States, besides about 100 in Canada, are engaged in the war against consumption, and that on April 1st there were nearly 1,500 different agencies at work in the crusade, an increase of nearly 700 per cent. in the last seven years. The new directory lists 421 tuberculosis sanatoria, hospitals, and day camps; 511 associations and committees for the prevention of tuberculosis; 342 special dispensaries; 68 open air schools; 98 hospitals for the insane and penal institutions making special provision for their tuberculosis inmates; besides giving an account of the anti-tuberculosis legislation in every state and in about 250 cities. The directory, which is the third of its kind that has ever been published in this country, gives the most complete survey of the anti-tuberculosis movement that can be secured, and shows the remarkable growth of this campaign in the last seven years. The first directory, in 1904, showed only 183 organizations and institutions in the entire United States. The second directory, in 1908, reported 649 different agencies, as compared with 1,440 in the new book. Taking these figures as a basis, the anti-tuberculosis movement has increased in force since 1904 nearly 700 per cent, and since 1908, over 105 per cent.

MILWAUKEE'S CITY CLUB

is giving the busy man an opportunity to become well informed on the live questions of the day. The programme which the club has carried out this winter has been one of universal merit, the Milwaukee *Journal* tells us. It constitutes in itself quite a liberal education along civic and political lines. At its weekly luncheons, generally held at noon Saturday, timely questions are discussed by men who are well qualified to discuss them. These meetings constitute a free forum as well. Anybody is permitted to ask pertinent questions or to express his own views. These meetings occupy little more time than a man ordinarily devotes to luncheon anyhow. They possess the very desirable feature of good fellowship. They have the saving grace of wit and humor. They are just as interesting as they are instructive. Milwaukee needs this kind of forum; so does every city. It gives business and professional men an opportunity which they would not otherwise have to keep abreast of current thought relative to social and civic problems.

DURING THE last two years 246 American cities have established playgrounds for the first time and other communities to the number of 195 are now conducting campaigns for them. What the 195 cities now anxious to have facilities for play are to spend in the next few years can only be estimated. Orphan asylums, hospitals for the insane, institutions for the feeble minded have made special provision for the recreation of their wards. The children in schools for the blind are almost as happy in their play as seeing children. Churches are giving the use of their grounds and county fairs have had playground exhibits. In some cities both political parties in their platforms have declared for outdoor recreation centres.

WE ARE NEVER going to have private agencies enough to undo the evils of inefficient administration of public officials who are working for good or evil every day in a way that affects 100 per cent. of the people in each community. Clean streets are more deadly enemies to tuberculosis than are hospitals. As Superintendent Young illustrated by opening Chicago school windows, it is more important to give 100 per cent. of our school children proper ventilation than to start open air schools for the anaemic.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

EXTENSION OF THE KINGDOM OF GOD.

To the Editor of The Living Church:

AGAIN we are confronted by the disquieting fact that eight months of the fiscal year of the Board of Missions have elapsed and but little more than one-third of the amount required by the Board to pay appropriations has been received. This notwithstanding the activity of department secretaries, Laymen's Forward Movements, Women's Jubilees, and what not.

How long are parishes which do their duty to be obliged to pay the debts of those which are indifferent to their obligations?

The leading editorial in THE LIVING CHURCH of May 13th is well and deserves to be heeded, but the last three words are futile. It has been said that the day of appeals for missions is past. What is the desperate cry of "Help! Help! Help!" but an appeal?

If the Church is an army, then let her officers issue *commands*. Armies do not cry for help unless they are in danger of defeat. What is needed is that Bishops shall command delinquent dioceses and parishes to do their duty, and see that their orders are obeyed. Then we might hope for a real progress and success in the extension of the kingdom of God. A. S. PHELPS.

Bound Brook, N. J., May 15, 1911.

"NOT TO BE OBEYED."

To the Editor of The Living Church:

IN THE LIVING CHURCH for May 13th, under "Concluding Sessions of the Church Congress," we see a statement with considerable surprise by the Rev. John W. Suter, to the effect that "A rubric is a helpful suggestion, not a thing to be obeyed." A rubric not a thing to be obeyed! It seems strange that a clergyman of the Church will make such a statement, and that in public and for publication. Disrespect for rubrics is disrespect for law, and we have already got too much of it in the State as well as in the Church. Violation of the rubrics of the Book of Common Prayer is one of the "Offenses for which Bishops, priests, and deacons may be tried." See Canon 24, §1, (c). And yet in the face of this we see a clergyman reported to have said that a rubric is "not a thing to be obeyed."

It lessens our respect for the clergy, it lessens our respect for the Church and the Prayer Book, if such wavering, freedom, and inconsistency is looked upon with no concern and is readily tolerated. Already there are too many things that some of us have been taught, which, according to worldly views, and not altogether outside the Church, are considered as things "not to be obeyed."

If sponsors in Baptism would obey the rubrics or order of the Prayer Book, would they not be diligent in seeing that these children for whom they make solemn promises openly before God and man, would be brought to confirmation? Would not clergymen be more diligent in instructing the children in the Church Catechism? We can see from the daily report of divorces that marriage is with many people "not a thing to be obeyed." The call or command to receive the Body and Blood of our Lord is too much regarded as "not necessary to be obeyed." The Christian Scientist, and others, sees something that he likes better, so he does not hesitate to break himself free from the Church and go his own sweet way. As children we were taught to obey our parents. This is typical of all obedience to authority. If we can select what things we will obey, then there is no law and no authority worth anything. See what disregard there is for the Fourth Commandment. Is the idea of freedom getting to be so prevalent that the Church does not dare or care to call to a stricter enforcement? If the breaking away from authority is to begin in the Church itself, let us not be surprised if we see this wildfire spreading at large in the world. LEWIS OSTENSON.

THE COMMUNION OF SAINTS.

To the Editor of The Living Church:

THE marks—*big* marks—of the Catholic Church are so persistently before clergy and laity of the Anglican Communion, that any one of us undoubtedly could say them over, unhaltingly, in his sleep. This is the result, I take it, of the attitude assumed by our theologians: an attitude of apology for existence. Of course the Anglican Communion at present is on the defensive. Rome presses hard; dissent closes in upon us with almost irresistible force; and to save our necks we must array our creeds, apostolic succession, sacraments, liturgy, corporate continuity, lawful autonomy, and so forth imposingly indeed—unavoidably to the amuse-

ment of our sister communion, the disgust of Protestants, and the exhaustion of ourselves. This attitude being incumbent upon us for a while at least, we may very well continue thus and fight it out with the opposing forces. We are proud of our big marks of Catholicity, and justly so; we shall maintain them at all costs; and we shall go right on *pounding into the heads of our separated brethren the facts of our Catholicity*—by argument alone?

Association of ideas is the basis of love, hatred, miracle, deception, faith, reason, Christianity, atheism, Catholicism, Protestantism. Each one of these things is a composite fact. When considering them we do not disassociate them from their parts, and conversely, when considering the parts we do not disassociate them from their whole. Now, why does not the Anglican Communion make this fact subservient to its cause? To illustrate what I mean: John Jones, a very ordinary, thoroughgoing sort of mortal, reads about a Church whose principles were defended and vindicated by such men as Jeremy Taylor, King Charles, Bishop Cosin, Dr. Pusey, John Keble, and J. M. Neale. Furthermore, he reads of another Church whose principles were furthered and maintained by such men as St. Charles Borromeo, St. Ignatius Loyola, St. Francis de Sales, St. Vincent de Paul, and many other saints. John Jones never heard of these people before, but this is the question he will answer without a pause: Which Church is the Catholic Church? John Jones knows nothing about theology and ecclesiasticism, but association of ideas bespeaks the Church he is looking for.

At all times we are emphasizing the salient points of our Catholicity. But the little principles are sorely neglected. Some of us—indeed, most of us—forget that the greatest argument against the absolute continuity of the Anglican Communion from both the Roman and Protestant points of view is the fact that once we were a communion of saints, but since the Reformation we have been, and are, no more a communion of saints than are the dissenting bodies—just as much so, in fact, but no more. No, I do not wish to imply that canonization makes the saint. But canonization is an official recognition of saintliness and of sainthood, and official recognition of sainthood is a mark of the Catholic Church. We display to bewildered John Jones our apostolic lineage, but the wily old gentleman beside the Tiber shows him a kalendar. Then John Jones, not being a theologian, reaches his goal—the Catholic Church. Once we were proud of our English saints, once we were part and parcel with them; but although they are to a limited extent retained in the English calendar, they belong to a period from which the Reformation has seemingly cut us off. Rome still runs like clock-work, and her holy ones are loved and recognized; she not only believes in, and keeps *alive*, the doctrine of the communion of saints, but puts it to practical use. Rome will never pass by what she considers a saint without making him hers. Oh, yes, so do we: but most every sectarian or secular body dedicates to a beloved memory a fine bronze bust and a biography. Before the sixteenth century our branch of the Catholic Church did not do *that* as a finality. Why do we do it now?

The first instance we have of canonization occurs in 993. The name of Ulric, Bishop of Augsburg, in that year was inserted in the canon or list of saints at a council assembled in the Eternal City under John XV. The power of canonizing the dead was not at that time confined to the Pope: the Bishops and Metropolitans of the various national Churches exercised this privilege. The flood of saints which resulted from such uncontrolled sources threatened a total swamping of the Church year, when Alexander III. declared canonization to be the exclusive right of the Roman see. In earlier times orthodoxy was the chief mark of sainthood, and out of respect the title of "saint" was given the orthodox theologian; sanctity was connoted by his acceptance of all the truth of the Catholic Faith. SS. Cyprian and Athanasius are instances of this. The power of canonization does *not* belong exclusively to the Roman see. The Romans have it and exercise it; the Greeks have it and exercise it. If the Anglican Communion is a true branch of the Catholic Church it likewise possesses this prerogative of officially recognizing sainthood. Why is it not exercised?

Reverence and veneration for the pious dead are peculiarly manifestations of the Catholic Christian, and the communion which candidly, unreservedly, and unapologetically recognizes and encourages such reverence and veneration it cannot be doubted for one moment is Catholic. Is it not the *duty* of those national Churches comprising the Anglican Communion, whose Bishops and Metropolitans inherit the same prerogative their predecessors exercised of old, to honor their departed saints as they are full worthy to be honored? A "Life," bound in vellum and vended at a reasonable price, is a very fine reward indeed for fidelity to a cause that could not have endured without it! But John Jones does not think so: he is no theologian, and he notices the omission. The *little* things really do count in the eyes of average humanity; for humanity is fatuous, perhaps, in its valuation of things Catholic: sanctity and orthodoxy are rated far above Apostolic Succession and the surplice. Where the stress is laid by the John Jones type of man, there will its sympathies be also. We Anglicans approach the inquirer who is seeking a Catholic ideal of life, virtue, and faith with all the five points of theology at our finger-tips. Most certainly we are Catholic! Meanwhile Constantinople and Rome continue to be the living communions of saints.

W. A. Green.

THE NORFOLK CASE.

To the Editor of The Living Church:

YOU seem to have taken unusual interest in the incident relating to Christ Church, Norfolk, Va., and judging from your references to and comments upon this incident, your interest seems to be *partisan*, rather than *eirenic* (I know you like this word). In this controversy I have been placed in a rather peculiar position, because it has arisen between my Bishop and my rector, and while I have been cognizant of what occurred, still it is not my purpose, in this communication, to give in detail all that has occurred to my knowledge, as I do not think I am called on to do so and raise any issue in this way. It may not be improper, however, for me to say that the whole correspondence between Bishop Randolph and Dr. Steinmetz was published in the *Southern Churchman* of April 22, 1911, as it had been published in the Norfolk papers, and this certainly should be read for a better understanding of the case. One letter, however, from Bishop Randolph to Dr. Steinmetz, rather unofficial in its character, written on May 4, 1911, the day after the interview at the Bishop's residence, has never been published, and if published it would throw additional light on the subject. I may also say that your correspondent, whose communication you publish on page 34, of your issue of May 6, 1911, has done Bishop Randolph much injustice, especially when he intimates that Bishop Randolph had *instructed* Bishop Tucker to cancel his engagement to confirm a class in Christ Church on May 8th. The facts are that the sister of Bishop Tucker died on Thursday night, May 5th, and she was buried on Saturday, May 7th, at 1 o'clock P. M. Bishop Randolph, hearing of Miss Tucker's death, while off on a visitation, went to Richmond to attend the funeral, and seeing Bishop Tucker's physical condition, after having watched by his sister's bedside for several days and nights, simply concurred in the advice of the members of Bishop Tucker's family, that he was in no condition to go to Norfolk, and therefore the telegram referred to was sent. That is all there was in it, as told me by both Bishop Randolph and Bishop Tucker.

My purpose in writing you is not, however, for the ventilation of our diocesan and parochial troubles; we can, in a general way, take care of them ourselves in Virginia; but to ask you some questions, which I hope you will do me the courtesy to answer, for the benefit of the Church at large.

The first is, What do you mean by *Bishopcraft*, as mentioned in your editorial on page 6? We know something of *Priestcraft;* that is, we have sometimes come in touch with it in Virginia; but we know nothing here of *Bishopcraft*. In Virginia, and I speak of the three dioceses of Virginia, Southern Virginia, and West Virginia, we have always had Bishops whom the people, both inside and outside of our communion, have loved as men and revered for their holiness and Godliness, and excepting the action of the late Bishop Whittle, in 1879, stopping the *excessive use* of flowers on Easter and other occasions, there has never been any occasion to mar that relation between our chief pastor and his people; and to speak the truth that was not, in fact, so much a controversy between the Bishop and his people, as it was between him and certain rectors. It never lessened the love and reverence of the people for Bishop Whittle, and writing now, thirty-two years after the event, and one fully cognizant of the excess to which decorations were then carried, I am willing to say that Bishop Whittle acted wisely in what he did. A full report of his action can be found in the Journal of Virginia, 1879, pp. 41-53, and is worth reading.

The second question is, What do you mean by this language on page 6, of your editorial:

> "Where in mediæval days was there a greater 'spiritual tyranny' with less 'recognition of the laity' than we find entrenched to-day in the diocese of Southern Virginia, where the almost unanimous protest of the laity of one of the largest parishes of the diocese against the 'spiritual tyranny' of the Bishop is treated as absolutely a negligible quantity?"

The inference to be gathered from this question asked by you, is that if a large majority, amounting almost to unanimity, of a congregation wishes to do something not authorized or allowed by the law of the Church, the Bishop must stand by and acquiesce, because only a very small minority protest against it, and that if the Bishop should interfere, on the complaint of a small minority, it is "spiritual tyranny," and the greater the majority in the one case and the smaller the minority in the other, the greater the "spiritual tyranny." Is that your meaning, and if it be your meaning, does it not reduce the government of our Church to congregationalism, pure and simple? And if that be your meaning, why base it upon "a large majority, almost amounting to unanimity"? Why not say a majority, of even one member, though a weak-minded member? And if that be your meaning, what use have we for Bishops as rulers and governors in their respective jurisdictions, as heads and leaders of the Church? I think you will admit that the Bishop, within his jurisdiction, is the proper interpreter and expounder of the rubrics of the Book of Common Prayer, and if that be true, I ask you what becomes of this authority if it is subject to the wishes of each congregation in his diocese, as those wishes may be expressed by a majority of any congregation? Bishop Randolph only interpreted a rubric. It was not only his right, but it was his duty to do so, when required. And while the question of his correct interpretation may be the subject of fair discussion, does not your language imply that

he had no such right as against the "large majority amounting almost to unanimity of a congregation," and the exercise of such right was "spiritual tyranny"?

Before passing from this question, however, I think it due to Bishop Randolph to state that he placed no such interpretation of the rubrics as that which seems to have been understood by Dr. Steinmetz in his letter of April 24, 1911, published in your issue of May 6, pp. 23-4. He never inhibited the singing of the *Ter Sanctus*, for instance, and I never understood that he objected to singing the *Amens* and *Kyrie*. They had been sung in the service of Christ Church for about thirty years (not forty years, as stated by your correspondent) without objection, and I never knew of any objection on the part of the Bishop or the *dissident*, or as you would designate them, *protestant* members of the congregation. Bishop Randolph is esteemed wherever he is known for his high and elevated Christian character, and also, by many competent to judge, for his scholarship and learning. His loyalty to the Church has never been questioned or doubted.

And now, Mr. Editor, a few more questions, and I am done.

In your issue of April 26, 1911, p. 829, you suggest that in order to test this important question the rector and the vestry of the parish whose rights the Bishop has invaded make solemn protest to the House of Bishops, asking that House to define what is the liturgical meaning of the verb "to say," and whether a Bishop has the authority to "enjoin and admonish" that services in a parish church shall be performed according to his personal preference, according to obsolete fourteenth century precedent, thus trampling under foot the rights of the rector and congregation. And you say that "if the prelacy of the Bishop of Southern Virginia shall be pronounced by the House of Bishops to be within the law of this Church, the rest of us will of course loyally conform to it."

May I ask whom do you mean by *"the rest of us"?* Have you authority to speak for the several Bishops? I know you are well informed about the laws of our Church and the history of its legislation, but may I call your attention to the Pastoral Letter delivered by the House of Bishops at Minneapolis in 1895 and to be found on pp. 374-390 of the Journal? It was a most able letter, and among other things it condemned, pp. 387-8, "the practice of reserving the Sacrament," in language unmistakable. May I ask whether that Letter has had the effect of correcting that practice in all the dioceses? I have heard that it has not. May I not ask, therefore, whether you may not be too rash in speaking for the *"rest of us,"* should a Pastoral Letter be issued defining even the liturgical meaning of the verb "to say"? And may not the House of Bishops consider that this rather smacks of "mint and anise and cummin," while the weightier matters of the law are omitted? You must admit that all the House of Bishops could do would be to issue such a Pastoral as it did in 1894, upon the question of "The Incarnation of our Lord Jesus Christ," and "The Inspiration of the Holy Scriptures," found on pp. 411-423 of the Journal of 1895. Do you think that august and revered body of prelates would issue a Pastoral upon this question, when, as you seem to think, the whole question of liturgical interpretation rests upon what a large majority of any congregation may desire, without regard to law or uniformity? You know that the English Church is struggling with the question of uniformity of worship, in even small matters.

I do ask you, Mr. Editor, most respectfully, to publish this letter. You may take your own time about answering my questions, as I take your paper and will read your answer.

Yours faithfully, WM. W. OLD.

Norfolk, Va., May 11, 1911.

[The Editor's reply to these questions is printed on the editorial pages.]

GUILD OF THE HOLY GHOST THE COMFORTER.

To the Editor of The Living Church:

WE are just about to commemorate once more the descent of the Holy Ghost upon the Church. May I beg therefore for a little space to draw the attention of your readers to the advertisement of our guild now appearing?

Since we organized the G. H. G. C. in America about last October steady progress has been made: probably if we had had more money available for advertising purposes our numbers would have been much greater than they actually are, but we have done the best we could, and after all, while numbers are a necessity, it is the quality of the members that will tell in the end.

We hope that this season of the year will lead to many more joining: people who realize that the Holy Spirit is the very life of the Church, and that His claims to the love and devotion of Church people have been frequently neglected.

One local ward is being formed in New York City, and we should be glad to hear of priests who will undertake to form wards in other cities and towns. Besides the leaflets, etc., received from the mother guild in England, we have now a leaflet of our own.

I shall be glad to furnish all particulars, and hope that many enquiries will come in.

Yours faithfully,

Ascension Rectory, Ontonagon, Mich. F. J. BARWELL-WALKER. *Superior-General.*

THE ASCENDED LORD.

Our songs of gratulation,
Like flowers before Thee strown,
Now hail Thine exaltation
To heaven's eternal throne.
As Thou, supremely gifted,
Hast Manhood's full reward,
Our hearts and hopes are lifted
To Thee, Ascended Lord!

Thy Manhood large and spacious
We now at last divine;
And oh, how grand and gracious
Do Thy perfections shine.
We read aright Thy story,
That lives for evermore;
And, lost in all Thy glory,
We worship and adore!

O strengthen Thou our weakness
With Thy almighty power,
In confidence, yet meekness,
To serve Thee every hour.
Thy will our wills commanding,
The deep, pervading peace
That passeth understanding,
Replenish and increase.

What Man was first created
In God-like form to be,
Now more than reinstated
Sublimely dwells in Thee.
Till heaven's own courts we enter,
The power vouchsafe to give
Our hearts in Thee to center,
And in Thy life to live.

Lord of the realms supernal
Thou wert, ere time began,
But now, O God Eternal,
Eternal Son of Man!
With angels and archangels,
And saints of every name,
And prophets and evangels,
Thy glory we proclaim.

RICHARD OSBORNE.

COMMENCEMENT OF THE WESTERN THEOLOGICAL SEMINARY.

(*Continued from Page* 121.)

the Board of Trustees, presented the diploma of the institution to Messrs. Kenneth Owen Crosby, Frederick Sydney Fleming, and Walter Shoemaker Pond, Chicago; Lemuel Burn, Minnesota, and Todomu Sugai, Tokyo. Messrs. Crosby, Sugai, and Fleming were declared eligible for the degree of S.T.B. upon the completion of a suitable thesis. The degree of S.T.B. was conferred *in absentia* upon the Rev. John Doherty Rice, '10.

The Cameron prizes for sermons were presented to Messrs. Crosby and Fleming. The Hibbard prizes for a paper on a sociological subject were presented to Mr. Crosby and Mr. Fleming, and a special prize in the same department was given to Mr. Sugai, for a remarkable paper on "The Church and the Abnormal Man." The prize for a paper on the English Bible were given to Mr. Gerald G. Moore and Mr. Crosby. Mr. Crosby is the only man in the history of the seminary who has ever gained three prizes in one year. Tea was served for the assembled guests at 5 o'clock and in the evening Dean and Mrs. DeWitt had a reception for all those interested in the seminary and the graduating class. The seminary will reopen on the first autumnal Ember Day.

The Brotherhood of St. Andrew's spring assembly at St. Peter's Church, Chicago, was attended by about 150 men. Dinner was served in the Butler House, after which addresses were made by the Rev. John M. McGann, rector of Trinity Church, and by Mr. Malcolm MacDowell. The former spoke on Christianity as being peculiarly a man's job. Mr. MacDowell told of some phases of the underworld, as he, a journalist, had come to know it, making the point that here was a way in which the man's job could most easily be found.

Mrs. Constance F. Runcie, who is said to have organized the first woman's club in this country, died on May 17th at Winnetka. She was also known as an author and musical composer. She was the widow of the Rev. Dr. James Runcie, a distinguished minister of the Church, and had made her home for many years in St. Joseph, Mo.

On June 1st, being the octave of the Ascension, the Very Rev. Walter T. Sumner, Dean of the Cathedral, will officiate at the corporate Communion of the Chicago Guild of the S. H. S. H. S. at 8 o'clock, in the chapel of St. Mary's Mission House, 850 Washington Boulevard, Chicago. The members are cordially requested to be present. Breakfast and a business meeting will follow.

The diocesan convention is in progress as we go to press. Full particulars will be contained in the next issue.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

IT is a good sign that the study of the history of the Church is finding its place once more in the Sunday school. The older schools taught it. In 1845 the Rev. W. H. Odenheimer, afterward Bishop of New Jersey, put forth a catechetical text book for "higher classes in the Sunday school, for Bible and catechetical classes, and for the young Churchman who has attained an age at which historical enquiry is of interest." This little book, long since out of print, after giving instruction on the character of the Church, what it really is, deals with her history; and was followed in 1851 with a second part dealing with the history of the Church in the United States, that is full of first-hand information, and enriched by valuable appendices.

But the succeeding years saw a decline in this class of text books. There were still some, and some were still in use, but it had become more and more unusual to regard the history of the Church as an integral part of the material for Sunday school instruction. Perhaps this was but a symptom of the similar movement that laid less and less stress on that history from all standpoints. The neglect of instruction on this subject needs no proof. The very infrequency with which lectures or addresses were given is sufficient evidence. This is the more striking when we recall how very fundamental to our Church position the appeal to history is. One would expect that this would not be neglected, whatever else might be. Perhaps one explanation lies in the fact that children of the age "at which historical inquiry is of interest" ceased to belong to the Sunday school. Perhaps, on the other hand, this neglect explained the absence of these children, as cause explains effect. But whatever the reason, teaching the story of the Church's life, outside the period included in the New Testament, came to be almost entirely neglected.

THE FULLER CURRICULA of the last twelve years have recognized the necessity of this subject, and in almost all of them we find that the history of the Christian Church is a part of the high school work. That this is the right period into which to put the formal teaching cannot be questioned. The actual year must depend upon the general scope and plan of the high school work. The second or third year would seem to be the best.

But should we leave the material, apart from a formal study of its history, until that time? Is there not room for a considerable amount of incidental historical instruction and information in the grammar school grades, and even in the primary? Why should we fail to tell some of the striking stories to the younger children: or tell about the great heroes, to the older ones, just because they are of events or men who lived after the first century? The living out of the Christian religion in the men who made her history may perhaps be just what is needed to bring home the practical aspect of a truth that otherwise would be simply a doctrine unrelated to the children's life.

This is practical, perhaps, only with a trained teacher, who knows the Church's history, and so is a suggestion available only where such conditions exist; but the application of it, if rightly done, cannot fail to prove helpful.

WHAT HELPS have we for the high school work in the Sunday school proper in history? What are the text books?

So far as teachers are concerned there are a number of good books. Cutts' *Turning Points* are still admirable handbooks of both general and English Church history. *The Church Universal,* a series of volumes published by the Macmillan Co., will well repay the study. The English Church histories are numerous. Wakeman's is always valuable. Patteson's is a larger book, but thoroughly good. Bishop Boyd Carpenter's recent book is from a different standpoint but, with that allowance, satisfactory. Dearmer's *Everyman's History of the English Church* is splendid. There are numerous studies of special periods, and Stephens and Hunt's exhaustive series, *The History of the English Church,* which again is published by the Macmillan Co.

The class text books have left much to be desired. Father Gardner, S.S.J.E., has a *Catechism of Church History* which fails to satisfy the need of the high school children because of its catechetical form. The matter is well chosen and, barring some slips and infelicities of expression, accurate. If it were in another form it would be distinctly valuable. As it is, it is useful in schools where this form can be utilized. The book has one distinct merit. The English and American Churches stand as part of the wider and larger whole, and do not become the sole object of the child's attention. Dr. Shinn's *Manual of Instruction in Church History* is a much briefer outline than Father Gardner's, and it has the advantage of being written consecutively, and not in catechetical form. There are minor inaccuracies here too, but at the review of the Church History text books given at the Chicago Round Table last winter by Professor Stewart it was commended as being the best of them all, mainly on the score of accuracy and form.

The New York Sunday School Commission Text Books on the *History of the Christian Church* (2 parts) are, so far as form and method are concerned, quite the best thing we have. The earlier editions prior to the 1911 revision are unfortunately so full of blunders and inaccuracies that the new edition is more than welcome. *Part II., Revised and Rewritten,* has become a satisfactory and trustworthy text book. The serious blemishes that marred the first edition are quite removed. We could wish that the other view of the celebrated words of Magna Charta was at least suggested (p. 80): the freedom of the English Church was as much from king as from Pope. The treatment of the legendary period is well done. The controversies leading up to the Reformation are clearly set forth. We can commend this text book on the English Church to those who would have a simple statement of the facts, well presented and clearly taught.

How the Church Came to England, by Gertrude Hollis (Mowbray & Co.), is a history of the Church in Britain and England to the days of Theodore, written for children of about the age of ten. It is a capital setting forth of the stories in a way to captivate the children. The authoress knows her history and escapes the pitfalls that lie waiting for the careless and inaccurate writer. The tone of the book is most reverent and religious and serves admirably to supply the need suggested at the beginning of this article, of telling the stories of the Church's life to the younger children. One may hope that the authoress may give us another volume of stories of the early Church. The price is but 40 cents, and the book deserves a wide sale.

HOW SHALL we use these books? This is the most practical question we have before us. The teachers' helps and scholars' text book are of little value unless we have a clear idea of what the aim of our work is.

First of all we must put the broad movements. The high school work in Church history must be a study of history and not a chain of anecdotes. The incidents must be kept as incidents. What we have to do is to show first the continuous life of the Church from the day of Pentecost down to to-day. Then we have to show the stages by which the Holy Spirit has led the Church through these ages, and again the principles of life that have animated her. There must be no possibility of one saying, "Is the history of the Church only a history of heresies," as was once said to the writer. The living, active forces that made the Church the power that it was in different ages: these must be put in the forefront. This broad view of the subject will come from the guidance of the teacher rather than the details of the text book.

WORK WITH NOTE BOOKS, in which such expansions of the text book as we have indicated above, side reading, occasional papers by the pupil, in short the method of the secular school in teaching history, is advisable with the Sunday school, where the demands of the secular school do not crowd out any preparation for the former. In smaller schools, and with untrained teachers, the direct text book method with recitation, readings from other books, and class discussions will bring the best results.

Closely akin to this is the study of individuals: the chief men of the different periods, about whom may be gathered the essential lessons of their day. This may well serve, as is suggested in the Chicago curriculum, as a second year, and where it has been followed, has proved most interesting. Possibly the best plan, where the two years' work is undertaken, would be to give this course on the great Christian leaders first, fol-

lowed, rather than preceded, by a detailed study of the Church's life and the principles that have inspired it. The whole work should close with a review of the work of the Church to-day in the missionary field.

Although these suggestions are primarily intended for a large school, and need trained teachers, they can with but slight modifications be followed in smaller schools, and with less adequately trained teachers.

Selections from the Old Testament, edited with Introduction and Notes by Henry Nelson Snyder, president, and professor of English Literature in Wofford College (Ginn & Co. Price, 30 cents.). We have here, in the text of the authorized version, a series of selections, written as continuous stories of the chief characters between Abraham and David, to which are prefixed the story of the Creation and Flood; and those of Esther and Daniel are added, together with some of the poems. The notes are very brief, and purely explanatory. The introduction gives in a short compass the story of the authorized version, and a very fair appreciation of the Old Testament. The selection should prove useful to those teaching the history of the early period of the Old Testament.

Confidential Chats with Boys, by William Lee Howard, M.D. (E. J. Clode, New York), is another book on the sex problem, suggestive, in the good sense; full of information that it is wise for a boy to have, and to have rightly put; this, as other books on the subject, will serve its best purpose, not by being given the young boy to read but by helping his father to show him the truths of life and to guide him along the paths of purity. Again let us reiterate what was said previously. These books are much better out of the hands of the boy, but the instruction should be given them.

POEM FOR MEMORIAL DAY.

"*Manibus O date lilia plenis.*"

'Mid the flower-wreathed tombs I stand
Bearing lilies in my hand;
Comrades! in what soldier-grave
Sleeps the bravest of the brave?

Is it he who sank to rest
With his colors round his breast?
Friendship makes his tomb a shrine;
Garlands veil it: ask not mine.

One low grave, yon trees beneath,
Bears no roses, wears no wreath;
Yet no heart more high and warm
Ever dared the battle-storm.

Never gleamed a prouder eye
In the front of victory,
Never foot had firmer tread
On the field where hope lay dead,

Than are hid within this tomb
Where the untended grasses bloom,
And no stone, with feigned distress,
Mocks the sacred loneliness.

Youth and beauty, dauntless will,
Dreams that life could ne'er fulfil,
Here lie buried; here in peace
Wrongs and woes have found release.

Turning from my comrades' eyes,
Kneeling where a woman lies,
I strew lilies on the grave
Of the bravest of the brave.

Col. T. W. Higginson.

WHILE THE cobbler mused, there passed his pane a beggar drenched by the driving rain; he called him in from the stony street and gave him shoes for his bruised feet. The beggar went, and there came a crone, her face with wrinkles of sorrow sown; a bundle of faggots bowed her back, and she was spent with the wrench and rack. He gave her his loaf and steadied her load as she took her way on the weary road. Then to his door came a little child, lost and afraid in the world so wild, in the big, dark world. Catch-it up, he gave it the milk in the waiting cup, and led it home to its mother's arms, out of the reach of the world's alarms. The day went down in the crimson west, and with it the hope of the blessed Guest; and Conrad sighed as the world turned gray; "Why is it, Lord, that your feet delay? Did you forget that this was the day?" Then, soft, in the silence a voice was heard: "Lift up your heart, for I kept My word. Three times I came to your friendly door, three times My shadow was on your floor; I was the beggar with bruised feet; I was the woman you gave to eat; I was the child on the homeless street."—*Edwin Markham.*

"SHE, SUPPOSING HIM TO BE THE GARDENER."

ST. JOHN 20: 15.

Supposing Him the gardener, Mary said:
"Where hast thou hidden our beloved dead?"
And found her quest to Jesus' feet had led.

Nay, not the gardener, but the Lord of all;
He whom she thought was gone beyond recall,
Victor, whom death's alarms could ne'er appal.

Christ taken for the gardener speaks to me
Of tokens dear of Immortality,
Seen in each leaf, and in each budding tree;

The lovely flowers which the gardener tends,
Tell of the hope on which our all depends,
That so-called Death in Resurrection ends.

A. G. H. G.

DO YOU KNOW YOUR BIBLE?

BY CLARA MARSHALL.

A KNOWLEDGE of the Bible, sir, is as much a part of a gentleman's education as a knowledge of Homer and Virgil."

Thus vociferated a schoolmaster of the old school in lecturing a pupil not so familiar with Scripture as with Greek and Latin classics. That schoolmaster was not a Church member, but he contended for the "general illumination of mind," which an old lexicographer gives as the definition of education. In his day good Christians spoke of a head knowledge of Scripture as compared with a more to be desired heart knowledge, and it is to be feared that they laid too little stress upon the former. For three centuries, now, we have had what is spoken of as "an open Bible," but the question is, Did our forefathers in general open it often, or do their descendants in general open it any oftener than they did? Some newspaper has just told us that at a meeting of business men in one of our large cities the question happened to come up, "What is the Eighth Commandment?" and not a man present could answer it. It was not until the janitor had been consulted that their ignorance was enlightened. In a small frontier town the newspaper man once made this admission in his editorial column: "We know that we did accuse our colored neighbor of breaking the Sixth Commandment in robbing our hen roost, but until our critics can agree among themselves whether it was the Fifth or the Ninth Commandment that he broke we shall adhere to our original statement." The question of the Eleventh Commandment is one that has oftener than once caused good church-going people to betray their ignorance of Scripture. Once a month or oftener they have ten of these commandments read to them in church, with nothing said about the additional one given in the New Testament, and so they will repudiate the Gospel and contend that the tables of stone brought down from Mount Sinai contain all that there is of God-given Law.

Probably the highest tribute paid in our day to a literary genius of a semi-barbaric age is the comment made upon some popular quotation: "Well, that is either the Bible or Shakespeare." The man of inquiring mind who read all through the book of Job to gain some information about "that turkey" of which he had so often heard as a poverty-comparison, excited only a smile, but to see any one, when asked to consult a text in Romans, open the Bible about the middle of the Old Testament and then go on deliberately to turn over leaf after leaf is rather exasperating to better-informed onlookers.

About the time the Revised Version of Scripture was published, a newspaper squib made some one ask the then usual question, "Have you read the new version?" and receive for answer, "No, have you read the old one?" If the average man read his Bible with the same amount of interest that he bestows upon his daily paper he would find warnings in the former in regard to lying tongues and false weights the neglect of which furnishes so much awful reading in the latter.

"IF YOU ASPIRE to be the son of consolation, if you partake of the priestly gift of sympathy, if you would pour something beyond commonplace consolation into a tempted heart, if you would pass through the intercourse of daily life with the delicate tact which never inflicts pain, you must be content to pay the price of the costly education: like Him, you must suffer being tempted.—*F. W. Robertson.*

Church Kalendar

May 28—Sunday after Ascension.
June 4—Whitsunday.
" 5—Monday in Whitsun-Week.
" 6—Tuesday in Whitsun-Week.
" 7, 9, 10—Ember Days.
" 11—Trinity Sunday.
" 18—First Sunday after Trinity.
" 24—Saturday. Nativity St. John Baptist.
" 25—Second Sunday after Trinity.
" 29—Thursday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

May 30—Dioc. Conv. Central N. Y., Kentucky, Lexington, Minnesota, Southern Virginia.
" 31—Dioc. Conv. Kansas, Maryland.
June 4—Conv. Miss. Dist. North Dakota.
" 6—Dioc. Conv. Easton, Fond du Lac.
" 7—Dioc. Conv. Colorado, Duluth, Marquette, Western Michigan, West Virginia.
" 14—Conv. Miss. Dist. of Wyoming.
" 15—Dioc. Conv. Oregon; annual festival of the C. B. S. at St. Mary the Virgin's, New York.
" 18—Dio. Conv. Montana.
" 21—Dioc. Conv. Vermont.
" 28—Conv. Miss. Dist. of Asheville.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

DEACONESS GERTRUDE STEWART of Hankow.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

ON and after June 1st the address of the Rev. A. A. BENTON, D.D., will be Crafton, Pa.

THE ADDRESS of the Rev. WILLIAM M. DUNNELL, D.D., is Rector Place, Red Bank, N. J.

THE Rev. NELSON E. ELSWORTH, late in charge of St. George's, Bismarck, N. D., has gone to Canada, where he will remain for six months.

THE Rev. UPTON H. GIBBS of La Grande has resigned as secretary and registrar for Eastern Oregon and the Rev. B. A. WARREN of The Dalles has been elected in his place. All correspondence in connection with these offices should be sent to the Rev. B. A. Warren, The Dalles, Ore.

THE address of the Rev. HARRY B. HEALD has been changed from Minneapolis, Minn., to 512 Lee Street, Evanston, Ill.

THE Rev. HENRY R. NEELY has accepted the rectorship of Trinity Church, Mattoon, Ill., and is to assume his new duties on June 1st. For nearly ten years he has served as mission priest in Kokomo, Ind., with charge of St. Andrew's Church.

THE address of Rev. HERBERT J. OBERHOLTZER is 707 East Twenty-ninth avenue, Spokane, Wash.

THE Rev. FRANK PAGE, D.D., has resigned the rectorship of St. John's Church, St. John's Place, Brooklyn, and will return to his former parish in Fairfax county, Va.

THE Rev. WILLIAM PORKESS, who has been serving on the staff of the Church of the Epiphany, New York City, is now associated with the Ven. Walton W. Battershall, D.D., rector of St. Peter's Church, Albany, N. Y. Dr. Battershall, as previously stated, has resigned, his resignation to take effect September 29th. Mr. Porkess is to serve St. Peter's till October 1, 1911, and will be in charge of the parish when the rector goes abroad in June for two months.

THE Rev. STUART B. PURVES, vicar of St. Paul's Cathedral, Cincinnati, will have charge, as in former years, of the services at St. James' chapel, Prout's Neck, Maine, during the month of July.

THE Rev. FRANK M. RATIBONE, who has been a curate at St. Thomas', Taunton, Mass., has been given charge of the missions of St. John's, Sharon, and St. John's, Mansfield, Mass.

THE Rev. OLIVER DOW SMITH has accepted a call to join the clergy staff of St. Saviour's, parish, Bar Harbor, Maine, and will be vicar of the Church of Our Father, Hull's Cove, Mt. Desert Island. He expects to take up the new duties on Whitsunday.

THE Rev. JOHN D. WING has removed from No. 395 to No. 574 Washington street, Atlanta, Ga., and should be addressed accordingly.

THE Rev. CHESTER WOOD, who has been visiting Rev. J. H. Watson and family at 51 West Seventy-fifth street, New York City, for several weeks has taken temporary work in the city and his address will be as above until further notice.

ORDINATIONS.

PRIESTS.

KANSAS CITY.—In All Saints' church, Nevada, on Thursday, May 11th, by the Bishop of the diocese, the Rt. Rev. JOHN BODEN, deacon in charge of All Saints'. The candidate was presented by the Rev. E. C. Johnson, the Bishop of Quincy celebrated the Holy Communion, and the Rev. J. A. Schaad preached the ordination sermon.

LONG ISLAND.—On Sunday, May 14th, in Christ church, Clinton street, Brooklyn, acting for and with the consent of the Bishop of Long Island, Bishop Lloyd advanced to the priesthood the Rev. ELMER ORLANDO WELD, who has served as assistant at Grace Church, Brooklyn Heights. The Rev. Prof. Charles N. Shepard presented the candidate; the sermon was preached by the Very Rev. W. S. Robbins, D.D., Dean of the General Theological Seminary.

NEBRASKA.—On May 17th, in the Cathedral, at the opening service of the diocesan convention, by the Bishop of the diocese, the Rev. E. A. MOORE. The Rev. W. H. Moor presented the candidate and Canon Mulligan preached the sermon.

NEWARK.—On May 10th, in St. Peter's church, Washington, N. J., by the Bishop of the diocese, the Rev. GORDON D. HOXSEY. The candidate was presented by Rev. Dr. William M. Hughes, and the sermon was preached by the Ven. J. A. McCleary. Twelve of the clergy were present and the day was a marked one in the history of St. Peter's mission. Mr. Hoxsey has served his diaconate in Washington and will remain there.

DIED.

CHAMBERLAINE.—At her residence, 758 West End avenue, New York City, on Tuesday, May 16, 1911. MARIA ELIZABETH, wife of the late Richard H. CHAMBERLAINE of Norfolk, Va., and daughter of the late William Loney of Baltimore, Md.

DAVIDSON.—Entered into rest, at Montreal, P. Q., on Sunday evening, April 3, 1911, in the seventy-third year of his age, the Ven. JAMES BURROWS DAVIDSON, M.A., D.C.L., Archdeacon of Bedford, *rector emeritus* of the parish of St. Armand East (Frelighsburg). Funeral services at Christ Church Cathedral on May 3d. Interment in Mount Royal Cemetery.

SAYERS.—Entered into paradise on May 15th, at her residence in Detroit, 163 Willis avenue West., ANNA STEVENS SAYRES, a former missionary to China, the wife of the Rev. W. S. Sayres, D.D. The services were held at St. Paul's Cathedrel, Detroit, the Bishop officiating, and the convention of the diocese present.

MEMORIALS.

CHARLES E. CHANDLER.

In loving remembrance of CHARLES E. CHANDLER, who died June 2, 1910.

"May he rest in peace."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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WANTED.

POSITIONS OFFERED.

YOUNG UNMARRIED PRIEST wanted (bright, energetic, tactful, pleasing personality), to teach English branches in Choir School connected with important parish in large eastern city. Also to take charge of the guilds for men and boys of the parish. Salary $1,500 per year, and two living rooms in parish building, furnished, light, and heat. Position must be filled by June 15th, successful candidate to start in September 10th. Splendid opportunity for ambitious man. Applicants will please not enclose any testimonials, but give three names for reference as to ability, etc. Preference given to one who can sing the service. Address SCHOLASTICUS, LIVING CHURCH, Milwaukee.

PRIEST wanted, to relieve rector for July and August, for board and lodging. Niagara district, Ontario; delightful for summer. Church with fine appointments and choral services. Address RELIEF, LIVING CHURCH, Milwaukee.

CLERGYMAN to act as secretary and to do missionary work. Must be an expert stenographer. BISHOP THOMAS, Cheyenne, Wyo.

POSITIONS WANTED.

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THE REV. EDWARD C. ACHESON, rector of Holy Trinity Church, Middletown, Connecticut, desires to recommend a young lady just graduating from Wesleyan University and a Churchwoman, for the position of teacher. A specialist in English and French, capable also of teaching history.

YOUNG CHURCHMAN, twenty-three, who has a strong vocation to study for holy orders and must work his way through school, desires some Churchman give him employment for two years. Can furnish references from clergymen. Address A. E. F., LIVING CHURCH, Milwaukee.

RECTOR under forty wishes to supply during vacation, preferably near the water. August. July if desired. Address SUPPLY A, LIVING CHURCH, Milwaukee.

KINDERGARTNER, with knowledge of stenography, desires position as parish kindergartner and pastor's secretary. Box 294, Bridgeport, Conn.

SUPPLY WORK wanted, July and August, in Chicago or suburbs. Address "PRIEST," 1109 Main street, Quincy, Illinois. Highest references given.

PRIEST desires Sunday or supply duty for whole or part of July. East or central. PROSPER, LIVING CHURCH, Milwaukee.

CHURCH CHOIR AGENCY, NEW YORK

CATHEDRAL TRAINED ORGANISTS, available for good Church positions, are due to arrive from England this month and following months. Churches please address the JOHN E. WEBSTER CO., 136 Fifth avenue. No supply charges.

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CHURCHMAN and experienced teacher will take charge of a few boys for summer on the Maine coast (Haven). Directs studies and recreations. Sailing, rowing, tennis. Rates reasonable. Reference, the Bishop of Washington. W. F. DALES, Ph.D., Central High School, Washington, D. C.

TUNKHANNOCK, PA.—Rev. JOHN MILLER, M.A., B.D., late head of English public school, will take two pupils in preparation for University or Ministry. Charming district for recreation; climbing, fishing, etc.; kindly companionship and expert tuition.

PARISH AND CHURCH.

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OF ECCLESIOLOGICAL INTEREST: Illustrated Guide to Memorials, Church of the Advent, Boston. Privately printed. Sent postpaid, 28 cents. HUNTING, 30 Brimmer street, Boston.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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THE Sisters of the Holy Nativity have a free Lending Library of Church Books. Information and catalogue sent on application. Address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

NOTICES.

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management, spent to administer the world-wide enterprise, seven and two-tenths per cent. of the amount of money passing through its treasury.

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Money sent directly to the Treasurer of the General Fund is put to immediate use, *i.e.*, to Pension or Relief, or to earning interest if so designated by contributor. All contributions go to the use for which contributed. Royalties on Hymnals pay expenses.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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may be purchased, week by week, at the following places:

NEW YORK:
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th Street.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS.:
Fred I. Farwell, 34 Summer Street.

BALTIMORE:
Lycett, 317 North Charles Street.

PHILADELPHIA:
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WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
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The Cathedral, 117 N. Peoria St.

ST. LOUIS:
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LOUISVILLE:
Grace Church.
St. John's Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

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THE FLOWER SERVICE.

The season for the Flower Service is now at hand. We make two services in the same style as our Christmas and Easter services. The service is entirely from the Prayer Book, and has four hymns suitable for the occasion. It is an exceedingly attractive service, and by practicing and planning several weeks may be taken up and great enthusiasm result. The gathered flowers can be distributed to the sick, to hospitals, prisons, etc. We make two different services (differing only in hymns), which are Nos. 68 and 82 of our Evening Prayer Leaflet series. Samples will be sent free to any one interested. Now is the time to begin practising the hymns. Price $1.00 per hundred postpaid. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

"THE MEANING OF THE MONTHS"

Canon Holmes has written an exquisite little book on the *Meaning of the Months*. It tells of history, legends, and conceits of every one of the twelve months, and weaves in a most beautiful lesson for each. We know of no small book richer for a birthday gift, so that each person, and particularly young people, may know the full meaning of his birth-month. "Thou Crownest the Year with Thy Goodness," is the fitting text for the series of most charming sketches. And to add still further to the attractiveness of the booklet each month is prefaced by an exquisite illustration in color, from water color drawing by Miss Isabel Bonus. Bound in parchment cover, wide margin, uncut edges, price 60 cents; by mail 65 cents. The book is now in its twelfth thousand, and was first published in August of last year. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

FOR CHILDREN.

The Earthly Life of Our Lord. By Rev. B. W. Randolph, D.D., Canon of Ely. Profusely illustrated in half-tones. Stiff board covers 40 cts., by mail 48 cts.; full cloth bound 60 cts., by mail 70 cts.

The Blessed Angels. A book for children. Full page illustrations. By Dorothy Asling. Stiff paper boards 40 cts., by mail 44 cts.

My Catechism Book. A Simple Explanation of the Church Catechism for Young Children. Full page half-tones from wash drawings. Illustrated board covers 80 cts., by mail 88 cts.

The Childhood of Our Blessed Lord Jesus Christ. For the Children of His Church. By Agatha G. Twining, with Preface by Bishop Ingram, Lord Bishop of London. Illustrated in monotone, with an exquisite colored frontispiece of Irlam Briggs "In the Workshop at Nazareth." Illuminated paper boards 60 cts., by mail 66 cts.

The four books above mentioned are published by Mowbray and imported by us. They are books that every Church family should supply for their children. They are beautifully made, remarkably low in price, and the subject matter of the highest grade. We commend them all very highly. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

DESMOND FITZGERALD, INC. New York.

Thurley Ruxton. By Philip Verrill Mighels, author of *The Furnace of Gold.* Illustrations by James Montgomery Flagg. Price $1.20 net.

SHERMAN, FRENCH & CO. Boston.

Through Dust to Light. Poems from an apprenticeship. By Robert Valentine Heckscher. Price $1.00 net.

GEORGE H. DORAN CO. New York.

Leila. By Antonio Fogazzaro, author of *The Saint.* Translated by Mary Prichard Agnetti. Price $1.35 net.

THE SAALFIELD PUBLISHING CO. Akron, Ohio.

His Better Self. A novel. By Thomas Jaynews. Price $1.50.

PAMPHLETS.

Bulletin of the University of Wisconsin No. 423. University Extension Series, Vol. I., No. 4, pp. 159-340. *City Government by Commission.* By Ford H. MacGregor, B.A., Instructor in Political Science, the University of Wisconsin. In charge Municipal Reference Bureau University Extension Division.

Constitutions and Canons for the Government of the Protestant Episcopal Church in the United States of America. Adopted in General Conventions, 1789-1910. Printed for the Convention, 1910.

Letter from Bishop Willis and Report for 1910 of the Anglican Church in Tonga.

THE RETURN that Jesus in the Blessed Eucharist wants from us is our faith and our love—loving faith and grateful love. And, blessed be God, many do return Him love for love. He reigns supreme in many hearts. faith, what hope, what charity, what patience are exercised and have been exercised in thousands of hearts, at every moment of the Church's existence, through the grace and strength and sweetness of this most blessed sacrament!—*Rev. Matthew Russell.*

The Church at Work

MARYLAND DIOCESAN S. S. INSTITUTE.

The eighth annual meeting of the Sunday School Institute of the diocese of Maryland was held May 12th in Memorial church and parish house, Baltimore. The meeting opened at 11 A. M. with the Holy Communion. An address of welcome was made by the rector, followed by an address by Bishop Murray. After this service the business session of the institute was held in the parish house. The following officers were elected for the ensuing year: President, the Bishop of Maryland, *ex-officio;* first vice-president, Rev. William M. Dame, D.D.; second vice-president, Rev. Edwin B. Niver, D.D.; secretary, Mr. William Magee; treasurer, Mr. Frank V. Rhodes, who, with Rev. Joseph P. McComas, Rev. Percy F. Hall, Rev. William C. Hicks, Rev. H. E. Cotton, and Messrs. William B. Hurst and Charles J. B. Swindell form the Executive committee. The Rev. Percy F. Hall, the Rev. A. C. Powell, D.D., and the Rev. William D. Morgan were appointed a committee to arrange a course of reading for teachers. A course of six lectures on "Methods in Bible Teaching," has been arranged to aid teachers for better equipment in their work. The lecturers will be Miss Constance DuBois of Philadelphia; Miss Stryker of Bryn Mawr School; Miss Jane Mallikin, University School for Boys; Miss Scarborough, State Normal School of Baltimore; Miss Laura Rice, Baltimore, and Miss Katherine Scott, Byrn Mawr School. Luncheon was served at 1 P. M., after which the institute listened to addresses by the Ven. J. Poyntz Tyler on "Methods of Sunday School Work"; Miss Mary R. Snowden, president of the Maryland branch of the Junior Auxiliary, on "The Sunday School and Missions"; Miss Jane Milliken on "Illustrated Primary Lessons"; and Rev Percy F. Hall of Catonsville on "The Teacher Reading." At 8 P. M. the concluding service was held in the church with stirring addresses by Rev. William Page Dame on the subject, "A Live Sunday School," and Rev. Joseph P. McComas of Annapolis on the subject, "A Standard Sunday School."

NOTABLE OFFERING FOR MISSIONS IN MONTREAL.

The missionary fund of the diocese of Montreal will be augmented by about $7,000 as the result of this year's offerings of St. George's Church, Montreal. The rector, the Rev. Dr. J. Paterson Smyth, announced recently to the congregation that the offerings so far amounted to $6,500, and that further contributions were expected from parishioners then out of the city which will bring the amount up to the $7,000 mark. This is better than even the very high record of last year.

WORK AMONG NAVAL PRISONERS.

A bright spot in the Church's work is found at the Portsmouth (N. H.) navy yard, where the Rev. Curtis H. Dickins is chaplain. His work is especially among the prisoners on the prison ship and in the large naval prison. During the winter the Bishop Coadjutor made a visitation to the navy yard and firmed had a record for first-class behavior ence of one hundred others. These men had all learned the Catechism and repeated it in unison and one by one, so questioned by the chaplain, immediately before the confirmation. It is worth noting that the men confirmed had a a record for first-class behavior during confinement and that one had stayed over after his term was completed, in order not to miss the confirmation. Since this event the chaplain has baptized thirty-one at one time, and presented a large class for confirmation on the Third Sunday after Easter. The chaplain is very careful to make sure of a man's motives and to insist that he shall prove his earnestness by his behavior.

RECTOR-ELECT OF THE ASCENSION, BALTIMORE.

On June 7th the Rev. Richard W. Hogue will become rector of the important parish of the Ascension, Baltimore, in succession to the Rev. R. S. Coupland. Mr. Hogue was born on July 17, 1876, in Marion, Ala. His education was received at Sewanee, where he was a leader in matters athletic and was also editor-in-chief of the college weekly and the

REV. R. W. HOGUE.

annual. He was ordained priest in 1899 in Sheffield, Ala. He returned to Sewanee for a year of study, and on November 1, 1902, became rector of St. James' parish, Wilmington, N. C., where he rapidly brought order out of the chaos caused by the long absence of a rector. During his ministration there he presented for confirmation 125 candidates, mostly adults, many of whom were men. He was for two years in active charge of the Chapel of the Good Shepherd, and to his initiative it is indebted for the Recreation hall. He also founded the rest home for the sick, poor, and trained nurses, which later developed into a hospital, and in rescue work among men and boys his labors have been constant and blessed with abundant results. After a service of six years he accepted charge of the important work of the Church at Chapel Hill, N. C., the seat of the University of North Carolina, where he has given the same devotion and zeal that had previously characterized his labors.

ANNIVERSARY OF ST. PAUL'S, NORWALK, CONN.

The unique honor of being the first church to be consecrated in America by an American Bishop belongs to St. Paul's Church, Norwalk, Conn., and the event was properly commemorated on May 14-15th in that historic edifice, on its 125th anniversary. One of the interesting features of the series of services was the confirmation of the united classes of 93 candidates from five churches, all of which sprung from the mother church: Trinity Church, South Norwalk; Grace Church, Norwalk; Christ Church, East Norwalk; and Christ Church, Westport, the rectors of which all took part in the ceremonies. St. Paul's parish is 174 years old, having been established in the year 1737. The first church erected on the site of the present edifice was burned by the British. Forty-nine years after the establishment of the parish, Bishop Seabury consecrated the new church. In the year 1840 the Seabury church was replaced by the present structure. The growth of St. Paul's parish has been steady and rapid, and its membership is constantly increasing under the rectorship of the Rev. Louis B. Howell. The commemoration services began with the celebration of the Holy Communion at 7:30, at which Bishop Brewster was the celebrant. Morning Prayer was said at 9:45 o'clock. At 10:30 there was a second celebration of the Holy Communion, and the anniversary sermon was delivered by the Bishop, his subject being "The Church's Catholic Charter and Character." The evening service was conducted by the Rev. Ellis B. Dean of Christ Church, Westport. In connection with the celebration, on the 15th a meeting was held of the Fairfield Archdeaconry, also the general meeting of the Fairfield County Clerical Association and the Junior Clericus of Connecticut. A delightful luncheon was served at 1 o'clock for the attending clergy at the Norwalk Hotel and a reception was held in the evening to which all parishioners and their friends were invited.

On May 15th there was unveiled in St. Paul's historic graveyard a handsome monument in memory of the late Rev. Charles M. Selleck, for many years rector of St. Paul's, and who, up to the time of his death two and a half years ago, was its *rector emeritus.* The address on this occasion was delivered by the Rev. Dr. Samuel Hart, Dean of Berkeley Divinity School. The memorial is a reproduction of the ancient St. Martin's Cross, the original of which is located on the island of Iona, off the coast of Scotland. It is of red Westerly granite and is of the Celtic or ringed type. As a fitting ending to the celebration a formal reception was held in the evening at the rectory.

EVENTFUL COMMENCEMENT AT NASHOTAH.

The commencement programme at Nashotah House, Thursday, June 1st, will be of more than ordinary interest, as in addition to the regular exercises of Commencement day, the new buildings which take the place of those destroyed by fire a year ago, and the entirely new and very beautiful library will be blessed.

The day will begin with the Holy Eucharist at 7 A. M. The conferring of degrees and diplomas will take place at 9:30, followed by the choral Eucharist, with sermon by the Rev. Dr. McKenzie of Howe School, Howe, Ind. The Bishops and clergy will then lead the way to the various buildings which are to be blessed, ending with the library, where all the visitors will assemble before adjourning for luncheon at Shelton Hall at 1 o'clock. The alumni meeting will be held at 2 o'clock.

MATERIAL PROGRESS IN OREGON.

St John's Church (Sellwood), Portland, has just completed and opened its rebuilt parish house. The remodeling was made possible by the Easter offering. The Bishop, Archdeacon Chambers, Rev. Messrs. Dawson, O. W. Taylor, and the rector, the Rev. T. F. Bowen, delivered addresses at the opening, May 6th.

The trustees of the Episcopal Fund of the

diocese have concluded that the building of a new episcopal residence is a necessity and the new building has been started in a very fine residence section of the city, where the Church owns some property. The old location will be leased for other purposes, as the business and apartment house district is crowding that section of the city of Portland. There will also be built near the new episcopal residence a small fireproof library building to house the diocesan library and records of the diocese. This latter is to be a memorial from some friend.

Plans are being drawn for a new church at Oregon City. This place was quite a city before Portland existed and here one of the early missionaries started St. Paul's Church. This building is located on the bank of the Willamette river and when replaced by a new building it will be one of the best in the diocese.

Plans are also being prepared for the rebuilding of the Church of the Good Shepherd, Portland, and this will be completed during the summer months.

St. Paul's Church, Salem, is planning a new parish house, but this may not be built this summer.

INTERDIOCESAN MEETING OF THE JUNIOR B. S. A.

THE SECOND annual interdiocesan meeting of the Junior Brotherhood of St. Andrew was held in St. Andrew's church, Louisville, Ky., on May 13th and 14th, beginning with a supper on Saturday evening, followed by an informal conference presided over by Mr. W. A. Haberstro, secretary of the Brotherhood, who made the principal address; five minute talks were also given by a number of the boys present, all of whom acquitted themselves well. The meeting was participated in by members of various local chapters, with representatives from those at New Albany and Jeffersonville, Ind. (diocese of Indianapolis), and from the diocese of Lexington. On Sunday morning, the annual corporate Communion was held, at which the Bishop was celebrant, and the final meeting was held Sunday evening with a sermon delivered by the Rev. William Cosby Bell, rector of St. Andrew's Church, on "The Call to the Ministry," with a farewell address by Mr. Haberstro.

MEMORIALS, GIFTS, AND BEQUESTS.

AMONG THE gifts presented to the Church of St. Michael and All Angels', Baltimore, at Eastertide were a handsome solid silver ciborium presented by Miss V. Louise Laferty in loving memory of her father and mother, John and Mary Josephine Laferty; a handsome white satin banner, made and painted by Miss Charlotte Hulme, and presented to the infant class of the Sunday school through her little nephew, Carville Hulme Deshields; and a very fine white superfrontal, exquisitely embroidered on figured silk, adorned with jewels.

ON THE Fourth Sunday after Easter, in St. John's church, Mt. Washington, Md., a handsome tablet of rich bronze mounted on dark oak was dedicated, "in loving memory of Henry William Huntemuller, for more than twenty-one years a vestryman of this church, and Mary R. Huntemuller, his wife." It is the work of Gorham of New York, and was presented by Mrs. H. C. Kirk, Jr., the only daughter of Mr. and Mrs. Huntemuller.

THERE WAS presented on Easter Day to Grace Church, Merchantville, N. J., a very handsome brass cross 38 inches high, with the *Agnus Dei* in the centre and the emblems of the four Evangelists at the four points. On one of the steps at the base is the following inscription: "To the glory of God and in loving memory of Mabel Elizabeth Morse, March 27, 1909. Presented by the women of Grace Church, Easter, 1911."

AMONG THE recent memorials are a pair of handsome brass alms basins given to St. Paul's Church, Henderson, Ky., by the Junior Aid Society of the parish. A new lectern Bible, the Revised Version, has been given to St. Mark's Church, Crescent Hill. Brass alms basins have also been presented to Grace Church, Louisville.

BY THE will of Walter E. Duryea, who recently died at his home in Montclair, N. J., several bequests to hospitals and homes were made, both in Manhattan and Long Island. St. Paul's Church, Glen Cove, L. I., receives $5,000.

A PULPIT erected to the memory of Matthew Mesier Reese, late junior warden of the parish, was recently placed in Christ church, Palmyra, N. J.

CALVARY GROUP PLACED IN HOLY TRINITY, SWANTON, VT.

A "CALVARY" has been placed on the roodbeam of Holy Trinity church, Swanton, Vt. The figures are the gift of the Rev. and Mrs. George Stone, who have been traveling abroad the past year. They are beautifully carved in linden wood, about three feet high, made

ROOD SCREEN, HOLY TRINITY CHURCH, SWANTON, VT.

by Andreas Braun, one of the peasant artists of Ober-Ammergau, Bavaria, the home of the Passion Play. The natural coloring of the wood is retained and the old ivory appearance is very effective, with the rich dark finish of the church. The rood-beam is a heavy timber over the chancel on which a cross rests, and is peculiar to old churches in England. The Rev. E. S. Stone, rector of Holy Trinity Church, read a sermon delivered ten years ago by Bishop Hall at St. John's church, Montreal, when a similar group of figures was placed.

DIOCESAN AND OTHER CHURCH CLUB MEETINGS.

THE ANNUAL meeting of the Church Club of Maine was held at Riverton, a favorite resort, on Wednesday evening, May 17th. Prof. Kenneth C. M. Sills of Bowdoin College, Brunswick, was elected president. The other officers chosen were the following: Vice-presidents, H. v. B. Nash, North Newcastle, R. H. Gardiner, Gardiner, and Silas B. Adams of Portland; secretary, Reynolds L. Nicholson, Portland; treasurer, Robert DeWolfe, Portland. Mr. John B. Coleman of Portland presided at the banquet which followed, and which was attended by about one hundred members and guests. The first speaker was Prof. Charles Sears Baldwin of Yale University, who traced the early history of the Church in Connecticut from the time of the famous secession at Yale in 1722. He spoke of the struggles and sacrifices of the seceders from Congregationalism and their successors in the eighteenth century, and described them as types of the best that the American Church has given to the world. Such young men as Cutler and Johnson and their associates, he said, were never more needed than to-day. The address was given with a quiet earnestness that made a deep impression. Bishop Codman was the other speaker, who urged the necessity of vigorous war in behalf of purity. The revelations recently made in Chicago regarding the social evil were simply appalling, while facts that have been brought to light regarding that evil in Portland caused him to feel that every Churchman must be aroused to do his utmost for the betterment of a fearful condition of affairs.

THE CHURCHMAN'S CLUB of Rhode Island held its twenty-first annual meeting on the evening of May 16th at the Eloise and courteously invited the members of the diocesan convention to join them on payment of the regular dinner fee of $2. Many members of the convention not members of the club availed themselves of this privilege and there was a large attendance. Bishop Perry was the first speaker, making but brief remarks. The principal speakers of the evening were Mr. Owen R. Lovejoy of New York, general secretary of the National Child Labor committee, and Rev. Dr. William H. van Allen of Boston. The special topics were "Child Labor" and "Moral Sex Instruction in the Schools." President Faunce of Brown University was to have been the last speaker, but on account of the lateness of the hour did not give his address. The election of officers then followed.

THE ANNUAL meeting of the Newark Diocesan Men's Club was held on the evening of the first day of the diocesan convention, May 16th, in Trinity House, Newark. Brief addresses upon subjects of diocesan interest were made by Rev. Messrs. Elmendorf, Foxwell, F. C. Todd, Cleveland, Hutchison, H. H. Hadley, G. D. Hadley, John S. Miller, H. C. Robbins, L. S. Osborne, and Bishop Lines. The officers of the club for the coming year were elected: Mr. Decatur M. Sawyer, president; Messrs. Edward Q. Keasbey and J. Clifford Woodhull, vice-presidents; Mr. John Porter, treasurer; Mr. J. Rufus Besson, secretary. The club has a membership of 250 men and is in a prosperous condition.

CONVENTION WEEK at Portland, Maine, ended on the evening of May 18th with a reception and collation under the auspices of the Men's Club of St. Luke's Cathedral, which was held in the Cathedral parish house. Following the collation there was speaking. The Rev. George S. Robinson of Oldtown spoke on "The Clergy," the Rev. Frederick C. Lee of Rumford on "The Church," the Rev. Culbert McGay of Bath on "The Laity," and the Rev. John H. Nolan of Lewiston on "Church Clubs." Addresses were also made by Bishop Codman and Dean Vernon. The occasion was a very happy one, and fittingly concluded the annual gathering of Maine Churchmen in the see city.

THE FORWARD MOVEMENT was launched at Calvary Church, Tamaqua, Pa. (the Rev. Wallace Martin, rector), on Thursday evening, May 11th, by a men's dinner. About thirty men attended. After an address by Mr. George R. Bower of Philadelphia, several members of the vestry addressed the men, the rector making the final address. A motion that the duplex envelopes be adopted and an every-member canvass be made was carried without a dissenting vote.

FOUNDERS' DAY AT CAMBRIDGE.

FOUNDERS' DAY at the Episcopal Theological School, Cambridge, Mass., was pleasantly observed on the afternoon of May 18th. The service in St. John's chapel was conducted by Dean Hodges of the school and in the chancel sat the trustees. Bishop Lawrence was present, having returned somewhat unexpectedly from Detroit, and he gave the closing prayers and the benediction. The

theme considered by two clergymen was "Church Unity," and the speakers invited to contribute their views were the Rev. Dr. Raymond Calkins of Portland, Maine, a Congregational minister, and the Rev. Dr. William T. Manning of New York. The first-named is chairman of the Interchurch Relations committee of the National Council of Congregational Churches, and the latter the chairman of a committee appointed at the last General Convention at Cincinnati to consider the feasibility of a conference of all religious bodies.

Dr. Calkins said he believed that Church unity was to come, and that it was to come from the sympathetic trust and good will and understanding between Christians. He made much of the fact that Church unity did not mean Church uniformity. Attention was called by him to the strong feeling in all denominations that the things to which each clings most tenaciously are those of the most importance, and this was so because underneath all their desire to be at one with their neighbors they had found that certain great blessings had come to them and their fathers through the peculiar things which no other denomination emphasized, and they felt that those things could not be given up.

Dr. Manning said that he recognized the value and also the limits of federation. "It is a fact," he said, "that federation is useful and helpful insofar as it can go, and that there ought to be now all the comity and coöperation that there can be between Christian communions; nevertheless it is true that the world conference looks far beyond federation and is based on the fact that we want and must have something more than agreement on certain points of action." He further stated that the people who were concerned in the question looked for aid from a superhuman source, as it was a question which concerned more than a man's life on earth. He said the members of the committee of which he is the chairman have been carefully instructed to pass no resolutions and to take no steps looking toward any organized movement. They are not to invite representatives of other bodies to join them as their guests. If representatives of other bodies come to them these others are to be on exactly the same plane as themselves.

A CATHOLIC COMMUNITY.

ELY, NEV., may perhaps be called a Catholic community. There are but three church edifices in the town of 1,800 souls, used, respectively, by the Greek, Roman, and Anglican branches of the Catholic Church. Nearly all of the laborers in the large mines and smelters of the district are Austrians and Greeks. The Austrians are nearly all members of the Roman Church, though some are of the Greek Church. At a recent confirmation by Bishop Robinson the Greek priest was only prevented from being in the chancel by illness, and at the service a communicant of the Roman Church was received into the Anglican branch. Before the coming of the Greek priest, the rector of the parish, the Rev. George Coolidge Hunting, officiated for the Greeks when possible, as at funerals, etc., and permitted the use of the St. Bartholomew's church by the Archimandrite, who came occasionally from California for the Holy Eucharist. Because of the good feeling between the Roman Catholics and members of the other churches, and the fellowship between the Greek and Episcopal Churches, it would seem that Church unity comes nearer to being a fact in Ely, Nev., than in most places.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Anniversary Reception to Rev. Dr. O. H. Raftery.

ON THE evening of May 18th a very interesting reception was held in the new and handsome parish house of Trinity Church, Portland. The reception was in honor of the completion of the twenty-fifth year of the rectorship of the Rev. Oliver H. Raftery, D.D. Bishop and Mrs. Brewster were present, and also many of the clergy of the diocese, accompanied by their wives. Many kind words were said, and by no means the least pleasant feature of the occasion was the presentation to the rector of a purse containing over $500 in gold. The new parish house is the gift of Mrs. Hall of Hartford, in memory of her husband, the late John H. Hall.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Theological School Closes Its Easter Session.

THE KANSAS Theological School has just closed its Easter session at Topeka with twenty-six students in attendance, postulants, candidates, and deacons. The Rt. Rev. T. P. Thurston takes the chair of Church History vacated by the Rev. Irving E. Baxter, who removed to California. The Bishops of Kansas, Oklahoma, and Eastern Oklahoma will each ordain some of these men to the diaconate or priesthood this summer or early in the autumn.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Louisville Church Again Robbed—Graduation of Nurses—The Diocesan Council.

FOR THE second time within a few weeks, the Church of the Epiphany, Louisville, has suffered from robbery. The alms box marked "Missions" was broken open and robbed of its contents, and on a recent Sunday morning during divine service the choir room was entered and several purses taken as well as the offering from the Sunday school collected earlier in the day. Although the police were immediately notified, the guilty persons have not yet been caught.

THE ANNUAL graduating exercises of the Training School for Nurses in connection with the Norton Memorial Infirmary, a Church institution, were held on Thursday evening, May 18th, at the Woman's Club, Louisville. Bishop Woodcock presided, delivered a brief address, and presented the diplomas to the ten young women graduates.

THE DIOCESAN COUNCIL will be held in the Church of the Advent, Louisville, on Tuesday and Wednesday, May 30th and 31st, followed by the annual meeting of the Woman's Auxiliary, the next day.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Rector's Salary Increased at Patchogue—Rev. Dr. Frank Page Resigns.

THE REV. JACOB PROBST recently completed his tenth year as rector of St. Paul's Church, Patchogue, L. I. In appreciation of his successful efforts the vestry of the Church, at its annual meeting, voted that an increase of salary be given him. In the last decade more than $2,000 has been expended on improving the church property, besides $3,000 deposited in a savings bank for an endowment fund

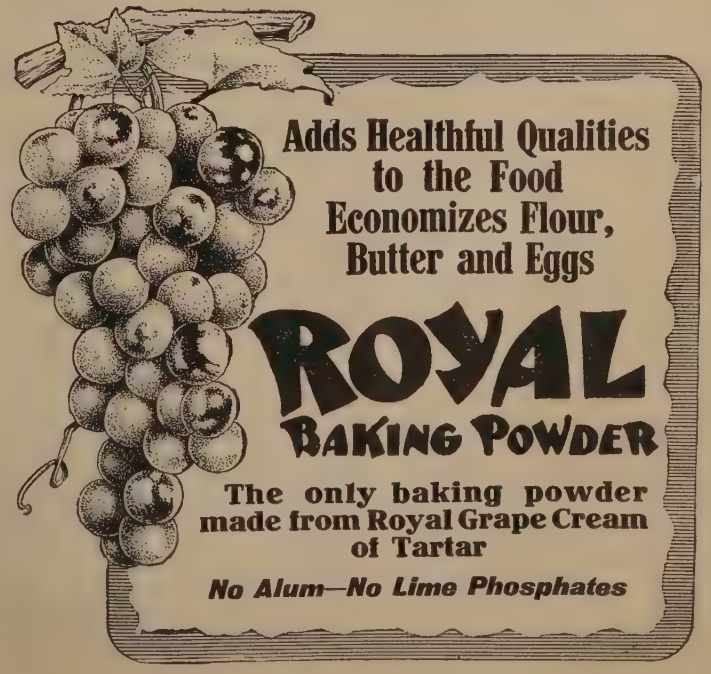
THE REV. FRANK PAGE, D.D., rector of St. John's Church, St. John's place, near Seventh avenue, Brooklyn, after a very successful rectorship of eight years, has resigned, to accept a call to return to his old parish in Fairfax, Va. Dr. Page will remain at St. John's during the month of June, and then expects to take a much needed rest before resuming duties in the old parish which he helped to build up.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Diocesan Missionary Society Meets.

THE ANNUAL meeting of the Maine Episcopal Missionary Society was held in the Cathedral parish house on Tuesday evening, May 16th. The officers during the past year were reëlected, as were the other members of the diocesan Board of Missions. Mr. R. H. Gardiner of Gardiner spoke with much effect on the subject of Christian Unity, declaring, among other things, that until Christian unity had been brought about, there could never be presented to the heathen world a firm and unbroken front. He was followed by Bishop Codman, who said that when the great Protestant Reformation had spent its force, the mother Church of England went to sleep. For a long time now, however, she had been becoming more and more awake, and the same could be said of her daughter in America. The ever-increasing zeal for missions displayed by the Churchmen of Great Britain and the United States showed such to be the fact, and the signs of the time were most hopeful.


Adds Healthful Qualities to the Food
Economizes Flour, Butter and Eggs
ROYAL
BAKING POWDER
The only baking powder made from Royal Grape Cream of Tartar
No Alum—No Lime Phosphates

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Death of Dr. Richard Sappington.

DR. RICHARD SAPPINGTON, one of the best known and beloved physicians of the city, died May 14th at his home in Baltimore, in the 85th year of his age. He was the oldest alumnus of the University of Maryland, and was also a devoted Churchman and had been a vestryman of St. John's Church, Waverly (Baltimore) for twenty-five years. The funeral was held in the church on May 16th, the services being conducted by the rector, the Rev. William D. Morgan, assisted by the Rev. Carroll E. Harding.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Session of the Eastern Convocation—Annual Festival of the Diocesan Girls' Friendly Society—Personal Mention.

THE EASTERN Convocation of the diocese held a meeting at Emmanuel church, Boston, on the morning of May 17th, and the attendance numbered fully 150 priests and a number of lay people. The Rev. Dr. A. St. John Chambrè of St. Ann's Church, Lowell, was the celebrant at the Holy Communion and he was assisted by the Rev. Dr. Worcester, rector of the parish. The sermon was preached by the Rev. William H. Osmond of Trinity Church, Marlboro, but lately of Trinity parish, Woburn. Following the service there was a business session in the chapel.

THE ANNUAL festival of the Girls' Friendly Society of the diocese was held at Trinity church on the evening of May 17th, and more than 1,000 young women took part in the exercises. Instead of having the annual tea, as has been the case for a number of years at Mechanics building (that building having been occupied by the World in Boston), that function had to be held at the Cadets' Armory in Columbus avenue. From that building, at the close of the tea, the company marched over to Trinity church, where the annual sermon was preached by the Rev. Dr. E. S. Rousmaniere of St. Paul's Church. Nearly seventy churches and missions were represented at the meeting.

THE Rev. Dr. W. H. VAN ALLEN of the Church of the Advent, and his curate, the Rev. Dr. John Higginson Cabot, are sailing for Europe on July 11th for a long summer abroad. They first will go to the Isle of Caldey, and will visit the Benedictines. Later they will go on to the continent, spending considerable time in Switzerland. Dr. Cabot will return earlier than Dr. van Allen, who will continue on into the lake country of Italy, returning to Boston in October.

THE Rev WILLIAM E. HAYES, who has come east from San Francisco, has associated himself with the staff of clergy at St. Stephen's Church, Boston, where he will prove a valuable man in advancing the spiritual and physical condition of the boys of the parish as well as the neighborhood.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Rev. Dr. W. S. Sayres Bereaved.

MRS. ANNA STEVENS SAYRES, who passed away suddenly May 15th at her residence in Detroit, was the wife of Rev. W. S. Sayres, D.D., general missionary of the diocese of Michigan. She was a native of New Jersey, a graduate of the State Normal School at Trenton and was for several years a successful teacher in the Plainfield, N. J., high school. She was imbued with a missionary spirit and went to Shanghai, China, to teach in St. Mary's hall. While there she was married to Dr. Sayres. Returning to the missionary field in various parts of this country in 1883, she charmed all who knew her by her wise, gentle, and strong personality. She is survived by her husband, four sons, William S., Jr., a lawyer; Homer S., a teacher in Western high school; Arthur P. and Cortland S., students at Trinity College, Hartford, and candidates for the ministry; and by one daughter, Margaret S., a graduate of the Detroit Seminary. The burial service was held at St. Paul's Cathedral.

MONTANA.

L. R. BREWER, D.D., Bishop.

The Ebb and Flow of the Clergy—Addition to St. Peter's, Helena, Almost Completed.

PEOPLE CONTINUE to flock to Montana, largely as a result of the movement to further the interests of dry farming. The country is being very rapidly settled up. Towns as well as ranch houses are springing up on every side and the spiritual needs thus created cry aloud for laborers and for money to support them. The clergy, however, leave us. The Rev. C. E. Luke has left Billings for Walla Walla, Wash., to the great regret of his people and the Bishop, for he was doing a good work. At the other end of the diocese the Rev. F. N. Cockroft has left Hamilton for California, after some years of faithful service. At Missoula, which is rapidly growing and is the seat of the state university, another change has to be recorded. For many years the Rev. C. H. Linley, now of Milwaukee, labored there very happily and successfully. After some nine years he was succeeded by the Rev. W. Lennie-Smith and he after some two or three years has been followed by the Rev. H. S. Gatley, whose work has opened auspiciously. The Rev. J. K. Bodel, who was in charge of the work around Great Falls, has gone to Hawaii and his work is carried on by a lay reader, who has recently come into the Church from the Methodist ministry.

ST. PETER'S, Helena, has almost completed what will serve as a parish house. The nave of the present church has been extended, on either side of which are choir and guild rooms, together with a chapel. Underneath the whole is a large lecture hall. The completion of the scheme involves taking down the present church and rebuilding with a new sanctuary and transepts. This will double the seating capacity and place the church true east and west. When all is finished and furnished, St. Peter's will be the largest church in the diocese.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Recent Improvements and Signs of Progress—The Bishop's Visitations.

AMONG RECENT improvements and signs of progress in New Hampshire are the receiving of plans for a new church on a lot already purchased at Lisbon; the installing of an organ in St. Mark's church, Groveton, the gift of St. Andrew's Church, Hanover, Mass., where it had been replaced by a new one (this gift was due to the thoughtfulness of the Rev. Marcus H. Carroll, rector of St. Andrew's and formerly priest in charge of St. Mark's, Groveton); the purchase and occupancy of a parish house for the mission at Meredith, in which a chapel is built for the Church services, heretofore held in a hall, and which provides a room for men and boys and one for women and girls; the purchase of a lot for a church for Grace mission, East Concord; altar hangings, alms basin, and hymn board at Grace mission, Kearsarge; improvements in the rectory at Littleton; $500 reduction of debt in Nashua; renewed life at St. Stephen's Church, Pittsfield, where there are at present ten young men looking forward to Holy Orders, a condition rarely, if ever, experienced in the past.

THE BISHOP is in the midst of a series of seven visitations, the first he has made for a number of months. Especially notable was the one made to St. James' Church, Keene (the Rev. J. S. Littell, rector). The congregation was large, and thirty-five people arrived by train from out of town to be present on this occasion. The oldest members of the class were a Civil war veteran of '76, and a mother who has four grown children, and the class represented five different races, American, English, German, Scotch, and Swedish. Owing to the recent sickness of the rector, the preparation of the class was not completed, and more than half of those who started to prepare were left over until the next visitation.

BISHOP FRANCIS of Indianapolis is to have charge of the important summer work at the Church of the Holy Trinity, Jefferson, during the coming summer. This is the work that has given so much help to the diocese of New Hampshire for many years, thanks to the leadership of the Rev. Dr. T. G. Littell.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Mortgage Cancelled at Merchantville.

SINCE September, 1906, when the Rev. H. Morse became rector of Grace Church, Merchantville, efforts have been made to pay off the mortgage on the church of $4,400, and there was great rejoicing among the parishioners when announcement was made on the Second Sunday after Easter that the full amount of the balance still due, had been received. It is hoped that the church will be consecrated at an early date.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Date of Convocation Changed—Two Counties Made into a Parish—Excellent Children's Offering.

THE DATE of the annual convocation has been changed from May 28-30 to June 4-6. The place of meeting will be St. Paul's par-

FEED YOU MONEY

Feed Your Brain, and It Will Feed You Money and Fame.

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly, and failed to masticate my food properly.

"The result was that I found myself, a few years ago, afflicted with ailments of the stomach and kidneys, which interfered seriously with my business.

"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heartburn and indigestion that used to follow my meals, that the pains in my back from my kidney affection had ceased.

"My nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had, not in a moment, but gradually, and none the less surely, been restored to normal efficiency.

"Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I began to use Grape-Nuts food I can work till dinner time with all ease and comfort." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ish house, Grand Forks. The secretary of convocation is the Rev. G. J. Childs, Casselton.

THE BISHOP has been pleased to cut two counties (Foster and Benson) from the Jamestown parish, and appoint them the Minnewaukan parish, with the Rev. Ernest C. Biller in charge. Mr. Biller will continue to assist in the remaining six counties as hitherto.

THE CHILDREN'S offering has reached a total only $10 short of last year's high-water mark, and there are still several missions to hear from. In view of the financial stringency this is most unexpected, and speaks volumes for the zeal of the North Dakota children. The banner school this year is St. John's, Larimore, where eleven children made an average of $7.02. The highest average last year was $5,78.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Last Year at St. Paul's, Fremont.

ST. PAUL'S, Fremont, has had an exceptionally good year, as shown by the annual report. Devotion and loyalty have characterized the work of the parish, and giving has gone by leaps and bounds ahead of past years. The income exceeded by $2,000 previous years, and since Easter $500 has come in, which will complete the payment of the building debt. The missionary apportionments are paid, and the total for extra-parochial purposes will amount to more than $500. The parish has introduced the duplex envelope system, which has been accepted with favor. The Sunday school is gradually growing and a choir of young boys and girls is being introduced into the school.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Personal Mention.

THE DIOCESE will feel the loss of the Rev. S. M. Dorrance, rector of Trinity Church, Ashland. Mr. Dorrance went to the diocese under the Associate Mission plan and has been located at Ashland for three years, where he has endeared himself to the diocese and people. He now returns East to take up work near his home city.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Notes and Personals.

THE GUILD of St. Barnabas met at the Church of the Advent, Cincinnati, on May 10th, at which time a purse of gold pieces was presented to Miss M. S. Grider, former secretary of the guild and worker in Christ Church parish, Cincinnati, who has volunteered for work in Alaska. The presentation was made by the Rev. Wallace M. Gordon, rector of Grace Church, Avondale, chaplain of the guild, on behalf of the members.

THE VERY REV. PAUL MATTHEWS, Dean of St. Paul's Cathedral, Cincinnati, arrived on May 15th from England, where he and his family have been residing for several months at Lyndhurst Hants, in the New Forest. The Dean came across the Atlantic to attend the diocesan convention, and expects to return to England to witness the Coronation. He and his family will return to this country in the autumn.

THE STANDING COMMITTEE of the diocese, at its meeting for organization, elected the Rev. Theo. I. Reese of Trinity Church, Columbus, president, and Mr. William M. Allen, secretary.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Indisposition of the Bishop—The Franklin County Clericus—Clerical Changes.

BISHOP HALL has been confined to the house since the beginning of the week following the second Sunday after Easter by a severe attack of bronchitis. He is slowly improving, but has been compelled temporarily to cancel several appointments in the northern part of the diocese.

THE REGULAR quarterly meeting of the Franklin County Clericus was held in Swanton on Tuesday and Wednesday, May 16th and 17th. At Evensong in Holy Trinity church on Tuesday, the sermon was preached by Rev. Dr. Bliss of Burlington. At the sessions on Wednesday one hour was devoted to the study of I. Tim. in the Greek. A paper was read by Rev. J. C. Stephenson on "Pragmatism and Preaching." Rev. W. T. Forsythe read a review of Rev. Dr. Robertson's Bampton Lectures *Regnum Dei*. Eight clergymen were present.

THE Rev. F. B. LEACH has been compelled on account of poor health to resign the charge of St. Ann's parish, Richford, and temporarily to take up secular work which will enable him to be out of doors most of the time. The Rev. W. T. Forsythe of Enosburg Falls has been called by the vestry of St. Ann's parish to succeed Mr. Leach and has accepted the call and has resigned the charge of St. Matthew's parish, Enosburg Falls. He expects to enter upon his new duties about the middle of June.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

The "Change of Name" and the Diocesan Convention — Initial Open-Air Service in the Cathedral Close—Other Capital City News.

AT THE last diocesan convention a motion was made by Rev. Enoch M. Thompson, rector of the Church of the Nativity, which was perhaps the most important motion made on the floor of the convention and which, strangely enough, quite escaped public notice. The motion was as follows:

RESOLVED, That it is the sense of the convention of the diocese of Washington that the word "Protestant" is not essential in designating our branch of the holy Catholic Church and might well be dropped from the title page of the Prayer Book and from the formularies of our communion.

On account of the lateness of the hour when the motion was introduced it was withdrawn by the mover in response to a very general feeling that the subject required a great deal more time for its discussion than the convention could give it. However, it is curious that so important a motion should have been entirely passed over in all notices of the work and discussions of the convention. It is understood that the motion will be offered again next year.

THE ANNUAL open-air service, marking the beginning of the twelfth year of the people's open-air Evensong, was held on the afternoon of Ascension Day, Thursday, May 25th, at 4 P. M., on the Cathedral close. The Bishop preached the sermon. Many of the clergy of the diocese were present.

THE MONTHLY meeting of the central missionary committee was held Tuesday, May 23d, in the children's hall, Ascension parish. All interested in the great missionary propaganda, as well as the members of the committee, were invited to these gatherings, which are held for the spreading of definite information about missions.

ARRANGEMENTS for the May rallies, under the auspices of the Sunday School Institute, have now been made. They will take place Sunday, May 28th, at Epiphany church and Christ church, Georgetown. That at Epiphany

Holy Wedlock

A Book with Marriage Service and Certificate

"HOLY WEDLOCK" is the title of our booklet containing the Marriage Service. It contains:

First. The Marriage Service from the Prayer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

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will be held at 4 o'clock and will be addressed by Rev. J. J. Dimon, rector of St. Andrew's Church, and that at Christ church by Rev. F. Ward Denys, formerly rector of St. Mary's, Baltimore, but now a resident of this city.

REV. JOHN E. EWELL, rector of Christ Church, Clarksburg, W. Va., has been called to be the assistant minister, with honorary title of associate rector, for the Church of the Ascension, Washington. Mr. Elwell is an old friend of the rector of the Ascension, he having known him intimately while he was the assistant at St. Stephen's church, Philadelphia.

REALIZING that if the prisoners' aid department is to be supported by the efforts of the Church so as to continue its good work, the committee in charge has secured the Rubenstein Club for a musicale May 24th, at 8:30, at the New Willard. There is a deficit of $400 to be wiped out.

ON EASTER DAY last two parish churches paid off their indebtedness. These were Christ Church, Georgetown, and St. Margaret's, Connecticut avenue and Bancroft place. The latter of these has been consecrated forthwith. The service was held May 21st, Bishop Harding preaching the sermon.

THE Rev. Dr. C. ERNEST SMITH delivered the commencement address at the Martha Washington Seminary, May 18th, 8:30 P. M. He also delivered the baccalaureate sermon at the Belcourt Seminary, May 21st.

CANADA.

Canon Starr Reconsiders his Acceptance of Toronto Church—Montreal Diocesan College—Other Items from Across the Border.

Diocese of Ontario.

THE Rev. CANON STARR of St. George's Cathedral, Kingston, will not, after all, accept the appointment to the rectorship of Grace Church, Toronto. He had previously accepted the appointment, and it had been arranged that his induction should take place June 2d, but a letter was read from him at a meeting of Grace Church vestry May 15th, in which he said he had finally decided to remain in Kingston. His health is not good and it is thought that is one of the reasons Canon Starr has taken this course. It is a great disappointment to the Toronto congregation.—BISHOP MILLS officiated at the funeral service of Dr. R. V. Rogers, May 4th, which was held in St. James' church, Kingston. Dr. Rogers was an ardent Church worker from his youth up and held many important positions in the diocese. He was a son of the late Rev. R. Vashon Rogers, first rector of St. James' Church, Kingston. He was much respected and will be greatly missed in the diocese. Dr. Rogers was a member of a well-known legal firm.

Diocese of Montreal.

THERE WAS a good attendance at the annual meeting of the corporation of the Montreal diocesan College, the second week in May, Bishop Farthing presiding. The financial statement showed that the deficit for the year was a little over $1,000. The corporation passed a resolution urging the different congregations in the city to adopt the duplex envelope system, and to include among the objects to which offerings are devoted, the training of young men for the ministry. The Right Rev. Fielding Sweeny, Bishop of Toronto, an alumnus of the college, was elected honorary vice-president.—THE QUESTION of moving Dunham Ladies' College to a site nearer Montreal came up again at the annual meeting of the corporation, and by an almost unanimous vote it was decided to take this step. The removal cannot, however, be accomplished for at least another year.

Diocese of Toronto.

A VERY LARGE number of delegates was present at the corporate Communion with which the twenty-fifth annual meeting of the diocesan Woman's Auxiliary opened. Miss Tilley, who has held the office of president for eight years, retired and was succeeded by Miss Mabel Cartwright. At the close of the meeting on the 6th, Mrs. Sweeny, wife of the Bishop, presented an address and a purse of gold to the retiring president, Miss Tilley. There was a public missionary thanksgiving service in the evening in St. James' Cathedral which was fully choral. The preacher was the Rev. Canon Gould, general secretary.—IT HAS BEEN decided to build a new parish hall in St. John's parish, West Toronto, costing $15,000. It will be fully equipped with class rooms, gymnasium, and every requisite.—THE MAY meeting of the rural deanery of Northumberland and Peterborough was held in St. John's Church, Havelock. The Very Rev. Dr. Bidwell, Dean of Ontario, was the special preacher at the evening service. There was a discussion on "The Atonement and the Modern Mind."

Diocese of Ottawa.

THE MASS meeting on the afternoon of "Mission Sunday" in Ottawa was very largely attended. Addresses were given by the Bishops of Montreal and Fredericton.—A TEN DAYS' mission is to be held in All Saints' church, Ottawa, in June, conducted by the Rev. Dr. Paterson Smyth of Montreal.

Diocese of Niagara.

ST. THOMAS' CHURCH, St. Catherines, has received some very beautiful gifts during the year, among them four costly service books and two sets of communion linen made by the Girls' Auxiliary. A new organ has also been given by one of the church wardens, Mr. R. W. Leonard.—BISHOP REEVE of Toronto held some confirmations in the diocese. The Bishop-elect has not yet been consecrated.

Diocese of Huron.

AN INTERESTING ceremony took place in St. James' parish, Paris, May 9th, when the Rev. Canon Brown, for twenty-five years rector of the church, severed his connection with it, as he is retiring from active work. Presentations and addresses were made both to Canon and Mrs. Brown, expressive of the affection and loyalty of the congregation, and of their regret at parting from their pastor and his wife.—ALL SAINTS' church, Windsor, will have all the seats free after the present year.

SOME COMMON ERRORS.

To EXPECT to set up our own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold the dispositions of everybody alike.

Not to yield in unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate, if we can, all that needs alleviation.

Not to make allowance for the weaknesses of others.

To consider anything impossible simply because we ourselves happen to be unable to perform it.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man.—*The Continent.*

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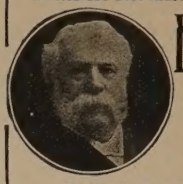

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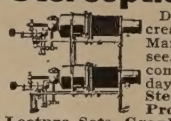

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Educational

THE FIFTY-NINTH annual commencement of Racine College, Racine, Wis., will be held from June 4th to 6th. At the morning service on the 4th the sermon will be preached by the Rev. B. Talbot Rogers, D.D., of Fond du Lac, Wis. The sixth form dance will be held at 8 P. M. on June 5th and the annual military drill the following morning at 9:30. After the drill the graduating exercises will be held, when the annual address will be made by the Rev. Dr. Larrabee, dean of Nashotah House.

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Kindness is the best of good manners.

Those who trust us educate us.—*George Eliot.*

The happiness of man lies in pursuing, not in possessing.—*Longfellow.*

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The Magazines

ACCORDING to an article in the *Westminster Review*, written by J. Liddell Kelly, a great mistake was made when Hawaii changed its form of government from a monarchy to a republic. This article analyses existing conditions in that country, and shows the total incapacity of the Hawaiian race for self-government and the natural result as reflected in conditions there. The Canadian reciprocity agreement is the subject of an article by E. Enever Todd; and Gladys Jones tells of "Socialism in Japan." There are eleven other contributed articles from various pens in this number, covering philosophy, sociology, politics, and theology.

CONTRIBUTED articles in the Hartford Seminary *Record* (quarterly) are: "Conserving the Country Church," Rev. W. H. White; "Asaph Hall," Rev. Sherrod Soule; "The Human Side of the Church," Rev. George L. Clark; "The Twentieth Century Minister," Rev. J. H. Bell, D.D.; "The Training of Missionaries," Dr. Edward W. Capen.

AROUND THE SHOP.

ONCE UPON a time—we would not violate the traditions by beginning the story otherwise—there lived a man who had determined to gain an education. He selected his college with care, paid the tuition fee, and established himself comfortably in a dormitory. But when they came to give him opportunity to purchase text-books which should give him a knowledge of the courses he would study, he straightway refused, saying that he had neither time nor money for such unnecessary things. They urged, and then urged again; but inasmuch as he persisted in his refusal, they gently but firmly expelled him from the sacred precincts, deeming him worthless.

Again, a second man embarked in a business, equipped it with every modern appliance. But when the equipment was complete, the man settled himself in his office and waited for people to swarm upon him with their money. About the methods which other men had used to help them to success, or the progress they were making, he cared nothing. Neither would he subscribe to a trade paper, nor accept any other means of wider information. The old-time methods had been good enough for his father, he said, and they would do for his use also. He had some acquaintances who had a friendly interest in his welfare. For a long time they sought to stimulate him with new information and suggestions. But they failed to make any impression; when the sheriff came to sell him out, they called him a fool.

A third man joined the Church, but set his jaw hard and refused to subscribe for a church paper. And people said of him that he was a hardheaded, practical man. But that is not what his pastor said.—*The Continent.*

ANVIL SPARKS.

Weeds are commonly rich in seeds.

Gold always lies under rough rocks.

Wandering minds make small wages.

No harvest is reaped without hardness.

Worry gives the doctor half his work.

No solid work was ever done by a man looking for a soft place.

A change of character accomplishes more than a change of climate.

He gives the world no kindling who always carries a chip on his shoulder.

Parents need to remember that children learn twice as much with their eyes as with their ears.

The strange thing is that a man who is satisfied with so little in himself demands so much in others.

It requires very little ability to find fault. That is why there are so many critics.—*O. W. Holmes.*

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If you want to think of crisp winter weather and sparkling frost; if you want to forget the heat and the dust and the thirst for real, cool comfort
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